

THE
DISCOVERY
OF THE MAN OF SINNE:

WHEREIN IS SET FORTH THE
CHANGES OF GODS CHVRCH,

In her } Afflictions by his Raigne.
} Consolations by his Ruine.

First preached in diuers Sermons to the Vniuersi-
tie and Cittie of Oxon, by a Reverend & lu-
dicious Divine H. D. of Divinity and some-
times of Queenes College.

John Raynolds

And now published for the farther use of both; and
comfort of all that hate Antichrist and love
the Lord Iesus Christ wheresoever ::

By W. Hinde
Wm

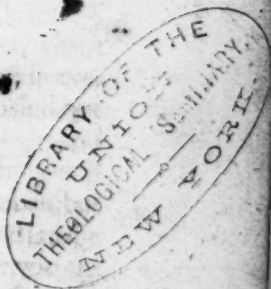
1. COR. 16. 22.

If any man love not the Lord Iesus Christ let
him be Anathema Maranatha.



AT OXFORD:

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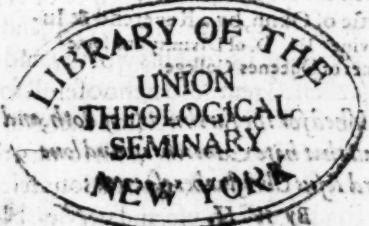
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THE
DISCOVERY

TO THE MAN OF SHINE
WHITEN IS SET FORTH THE
CHANCE OF GODS THACH

1944
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1. Cor. 16. 22.
If any man love not the Lord Jesus (which is
the Son of Man) he shall not be his



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1944



TO THE RIGHT WORSHIPFULL

my Reverend and right worthy friend M^r

D. AITAY, Provost of the Queenes

College in Oxford, Grace & Peace.



I have adventured once againe Right
Worshipfull, revered, and beloved
in *Christ Iesus*, to put into your
hands, and present vnto your view,
what hath fallen into my lap, and loe
from the Lord. This worthy, and ex-
cellent Treatise so behoofe full for al
persons, so needfull for these times,
being formerly commended to my vse, with some other
things of like nature, by my beloved, and gracious friend:
I did accordingly as I had occasion, vse, and peruse. Now
the more I did read, ponder, and consider what I read, the
more I did admire the Impressions of wisdom, learning,
religion, sanctification, and many other rare parts, which
in faire characters of Grace, I found stampt almost in eve-
ry page of it. Certainly this Preacher sought to find out
both profitable, and pleasant things, words of delight, and
words of truth: not to humor, and tickle the itching eare
by plausible, & vaine sounds, as of tinkling Cymbals: but
to refresh the thirsty heart with waters of life, and satisfie
the hungry soule with good things, I know, Sir, you are
no stranger, neither to the Tree, nor fruit, having former-
ly dwelt together vnder one roofe, dranke together of

one Cisterne, and mutually reioiced together in all offices
of duty & loue: yet may you now renew the tendernesse
of your affection by renewing your acquaintance with the
Fruit of his labours. For, seeing here your eie may with
more serious observation behold, what with good atten-
tion heretofore your care hath heard: both eie, and care,
head, and heart, may be refreshed anew with the renewed
presence (as it were) of an absent, & ancient friend. *David*
for his loue to *Jonathan* the Father, shewed great kind-
nesse to *Mephibosheth* his Sonne; and I doubt not but this
Infant for his Fathers sake, this worke for the Authours,
shall finde access, and acceptance in like manner at your
hands. And so commending this and my selfe to your
favour and loue, I pray for continuance of Gods mercies
& increase of his graces, and that both for your person,
& place, to the farther building vp of the Body of Christ
both in your selfe, and in all that depend vpon you. *Bun-*
bury in Cheshire, July, 3. 1614.

Yours ever in all Christian affection,

W. HENDE

AN ADVERTISEMENT

to the Reader

Christian Reader, I take not upon me to speak so much at-
 ther of the Author, or his labour, as may wish their de-
 serts, or raise mens thoughts to any higher strain of opini-
 on, or admiration of the same. Yet, if my words were of so great
 weight, and my testimony of that worth, that I might in discharge
 of this dutie, procure them their due: It were a labour neither mis-
 placed nor mispent: seeing that is no lesse due to the Gracious man,
 then to the vertuous woman, Give him of the fruits of his hands,
 and let his owne workes praise him in the Gates. Howsoever,
 for my own part, I cannot but speak what I have found and felt.
 Wisdome herselfe (it seemeth) had a purpose to breach some of
 her best wines when she made a vint in this Vessel, and called so
 earnestly upon all that thirst, to come, and buy wine without
 mony, and drinke freely. So is now about 12 yeeres agoe since first
 I tasted of this wine, about 30 yeeres first it was mingled, & reach-
 ed out to chaire the hearts of Gods children: and yet, old as it is, it
 is so pleasant, and wholsome at this houre, that hee that drinks of
 this old will not straight desire new, but will doubtlesse acknow-
 ledge, the old is better. It was this a cup of salvation and conso-
 lation, first tempered for, and ministred unto the Spouse of Christ,
 as a Preservative against the cup of abhominatio in the whores
 fist; and as a Confortative against the cup of Affliction in her Fa-
 thers hand, whereof she must needs tast and pledge her Lord, that
 had himselfe begonne so deepe vnto her. And I nothing doubt but
 as the tast yet remaineth, so the vigor and vertue will bee now no
 lesse effectfull then before. Is any weak and feeble, wanting a spiri-
 tuall appetite vnto heavenly Manna and wholsome food? let him
 drinke a little of this wine for his stomacke sake, and for his often
 infirmities. It shall refresh his spirits, warme his heart, & quicken
 his desires vnto good things. Hath any drunk so deep of the whores
 Chalice, that being giddy therewithall, hee reels and staggers in
 opinion, & religion, as a drunken man? and is ready to sinke downe
 and

and perishe in his fault: O therefore bin of this soveraigne & sweet
wine; and stay him with these flagons, comfort him with these
apples; and if once he thirst, and drinke of this fountaine, if once
he hunger and eat of this fruit, he shall be sicke of lone, & his soul
shall live. I adde no more.

Only be advertised, Christian Reader, that altho the copy which
I had, was for the Bulke and body of it, reasonable intire, yet was
it not without some blemishes, & breaches, as it came to my hands,
which by some other helpe that I had, I laboured to repair. For Al-
legations, & Prooves, I found it very naked & bare, & have there-
fore made such supply in the margent out of mine own observation,
& proviso, as might give some better contentment to such as should
desire to see, and search farther into such things. Which I the ra-
ther mention that if any thing in the margent bee not so well
and fitly suited, & matched with the tenour of the Text: the Prin-
ter, and my selfe might divide the fault betwixt vs, but the Au-
thor might be free. Whatsoever my paines have bene in searching
out, and setting downe testimonies of Scripture and Controversie
recordes of Story and Antiquitie (as the great varietie of matter
herein contained did evidently require) The comfort I have taken
in the booke is selfe, tho lone I have ever borne unto the Author,
and the hope I have conceived of the benefit that may grow unto
many thousands by putting it forth unto publike view, have lighte-
ned and lessened, yea swallowed vp, and devoured all. Wherefore
Christian Reader, commending this to thy use, and thy selfe to
Gods Grace, I intreat a favorable acceptance of my poore labours,
and a portion in thy hearty prayers, and so ever rest,

Bunbury in Cheshire,
July 8. 1614.

Thine in the Lord Iesus

WILLIAM HINDE.



2. THES. 2. 3.

Let no man deceive you by any meanes, for that day shall not come, except there come a departing first, and that man of sinne be disclosed even the sonne of perdition.



Hereas there are two points which not a little trouble the mindes of many: the first, how it standeth with the promise of God towards his Church, that the outward forme thereof should so alter, and change, that not only the beauty & glory thereof should seeme to be defaced, but that the very face thereof should scarce appeare: The second how in that

so vniuersall and generall change God should keepe his number to himselfe, a company which feare, and worship him, and continue in the profession of his truth: Both these are in this chapter handled by the Apostle, the first from these words vnto the 13. verse, the second thenceforth vnto the end of the chap.

Augustine readeth this place, vnlesse that Runnagate come first, but the word here vsed by the holy Ghost in civill matters signifieth the shrinking of souldiers from their General vnto the enemy: now it is by proportion drawne from hence to signifye an *Apostasie*, and back-sliding from the profession of *Christ* to the contrary part, that is, to *Antichrist*.

And this backsliding we expound to be *general* not of a few men, or sects, or countries, but of a great & vniuersall revolt in each country and sort of men. And this we proue for that the Apostle speaketh thereof *indefinitely* not restraining it to some. And besides, seeing the Apostle was to giue vnto the faithful a *signe & token*, it must of necessity be, that he should yeeld such a one, as neither was already present (for then were they never

*August. lib. 10.
de Civit. Dei
cap. 19.
Sic Hieron. in
2. Thess. 2.*

The Discovery

the later in suspence concerning the point in controversie) nor that incontinently was to fall out. For there was already a sliding of many from the truth, & therefore if it were not meant of a generall, that might haue beene for all this concluded by the *Thessalon. That the day of the Lord was at hand.*

The *Rhemists* in their notes mislike in our interpretation two things. 1. That we say this revolting should be generall. 2. That we say it must be in *masters of Religion*: whereas the most part of the Fathers (say they) expound it of the revolting from the civill obedience to the Empire of Rome. But if that were grāted them (which how true it is, shal after appeare) yet little maketh it for their purpose. Now for our interpretation there are many things that make, namely the wordes following which serue to the same purpose that these do: for after that he had said a *departure*, he addeth straight, *and that the man of sin be disclosed, of whom it is verified, that he should sit in the temple of God, and shew himselfe to be God, which cannot be vnderstood otherwise then of Spirituall masters.*

Secondly, the *signification*, and *vse* of the word in other places, proveth, that it is so meant here as in *AE. 21. ver. 21. Luk. 8. 13 Which in the time of temptation go away. Heb. 3. 12. To depart away from the living God. 1. Tim. 4. 1. Some should depart frō the faith*, on which place the *Rhemists* themselves note that it signifieth *to be Apostataes from the faith*, as the Greeke word (say they) importeth.

Thirdly, this may appeare by the conference of other places of the Scripture, wherein this same doctrine is delivered; *Apoc. 12. 6. Where the woman fleeth into the wilderness: and Apoc. 14. 8. Babilon made all nations drunke with the wine of the wrath of her fornication.* But for that they say, the fathers agree that it is meant in civill matters: let vs first admit they did, and all, if they please: yet may we answer, with that of *Austin*, though I coulde finde out as many Fathers on my side, yet will I say *Paul shall serue me for all, to him do I fly, to him do I appeale frō all the Doctors.* And as the writer of the defence of the *Tridentine* councell in *lib. 2.* *In some points we may lay all the fathers aside,*

*Rhem. in 2,
Thess. 2.*

**Οἱ Ἰουδαῖοι
αὐτὸν ἰδοῦντες
καὶ τὸν Μωϋσῆν
ἀποστατοῦν
ἐκ τοῦ ἀποστή-
ναι αὐτοῦ
ἀποστήναι
τοῦτο τὸ ἀποστή-
ναι.*

*Aug. ep. 19 ad
Hieron.*

*Andrad. defens
fidei Trid. lib. 2.*

and

of the Man of Sinne.

and finde out our selues or by some other meanes the truth of some points. And as Caietane, who confesseth that in interpreting di-verse places of scripture he goeth against the streame of all the Doctors. But nowe they confesse that not all Fathers are of this minde, for when they say (in manner all) it is evident they except some.

Caietan, in pra-
lat. Com. in lib.
Mof.

Now the Papists in the Councell of Trent confesse that the most of the Fathers conclude that the wordes in the 6. of Iohn imply the receiuing of the Supper in both kinds, against the which notwithstanding the saide Councell hath determined. And the very props and pillars of their Religion confesse, that in points wherein the lesser part of the Fathers agree, a mā may probably dissent from the greater.

Conc. Trid. Sess.
5. cap. 1. sub Pio
4. An. D. 1562.

Now of the Fathers (whereof they speak) there are 3. where-
of 2. make for vs, and one is indifferent. His wickednes is de-
scribed to be notable in that he is called the *man of sin*, which is
more, then if he had said a sinfull man: & where he calleth him
the *son of perdition*, which is more vehement, then if he called
him only a reprobate, as *Paul* calleth *Elimas* the childe of the
Diuell, *Act. 13.* and tearing him the son of perdition, he mea-
neth one made to bee destroyed: for whom is prepared some
marveilous and extraordinary kinde of death and destruction:
as *Moyse* speaketh of the rebellious *Corah* and his company.
He meaneth therefore hereby, that he should not only be sin-
ful in his owne person, and bring a marveilous destruction vpon
his owne head, but that he should lead away many to the
like wickednes, and make them partakers with him of the like
grievous punishmēt. As it is said of the dragon, that he should
draw with him the third part of the stars, & the Whore should
make others drinke of the wine of the wrath of her fornication,
Apoc. 14. 8. & 17. 2.

2. Theff. 1. 3.

Act. 13. 10.

Numb. 16. 39.
30.

Apoc. 12. 4.

2. His malice is set out in this, that he is called an *Adversary*,
a chiefe enemy against God and his Saints, as that *horne* in the
7. of *Dan.* which made battell against the Saints of God and pre-
vailed, and as he is described in the *Revelat.* That bee threw out
floods after the womē that shee might be carryed away of the flood.

Dan. 7. 21.
Apoc. 12. 15.

Dan. 11. 36.
* Antiochus
Epiph.
Iren. lib. 5.
cap. 25.
Hieron. in Dan.
cap. 11.

Mat. 20. 21.
Mat. 19. 28.

2. Thess. 2. 3.
* Hier. ad Al.
gap. Quæst. 11.
* Hieron. in 2.
Thess. 2.
* Aug. lib. 20.
de Civ. Dei. 6. 19.
* Chrysost. 13.
Hom. in Tb. 2. 2.
* Aug. lib. 20.
de Civ. cap. 19.
* Rufinus 20.
cat. à Domin.
Des.
* Chrysost. in 2.
Thess. 2.
* Δι' Ἀδελφῶν
τοῦ Σωτῆρος
ἡμῶν ἡμῶν
τοῦ Ἀδελφῶν
τοῦ Σωτῆρος
ἡμῶν ἡμῶν
τοῦ Ἀδελφῶν
τοῦ Σωτῆρος

3 His Pride is declared to be notable, in that he should exalt himself against God, as Daniel prophesieth of another, & that he should sit in the temple of God, which some have expounded of the materiall temple at Ierusalem which the Antichrist should reedifie and sit in it: but this word is never so taken by the Apostle. To sit, here is to reigne, rule, governe, & have dominio, as the word is takē in other places, as whē the mother of Zebedeus childrē required of Christ, that one of her sonnes might sit at his right hand, &c. And whē Christ saith to his Disciples, you shal sit & iudge, wherfore this sitting betokeneth his governmēt in spiritual matters, whē he shal vindertake to make laws & constitutions at his own pleasure, which is, to depose Christ out of his kingdōe. For although that the whole world be his kingdome, yet the Church of God is so properly called, for that he chiefly ruleth therein, & is obeyed and honored as the Lord and only Prince thereof. Wherefore if any shall say, the breath of my lippes shall bee a law, and ordinance for the Church of God, he is that Antichrist, this is to sit. It is said also (to set out his pride) that hee should shew himselfe as God, not only he should say so, but shew it, and make it evidently, & manifestly knowne, which is referred either to that which went before, where it is said he should sit. 1. take on him that which properly belongeth to God, or to that which followeth: whence it is said, he should come in lying wouders, &c. Jerome although in some place he leaneeth to their opinion concerning the revolt, yet in his commentaries on this place (if the work be his) confesseth that it may indifferently be meant either of the declining from subiection of the Gentils, or from the faith. Augustine and Chrysostome, they say that the Empire must be taken away first, that afterwardes Antichrist may succeed, yet ground they it not vpon these wordes, but on those that follow. And Augustine, as we before noted, saith that he shall be a runagate from God. Chrysostome saith that there shall be such a revolt from God, that scarce the best shall scape from being offended, Ita vt offenderentur si possibile esset & electi. Fathers making for our interpretatiō. Socrates setting downe

2. Theſſ. 2. 5 this departing, he interlaceth a note of remembrance. *P. Knowe you not that whē I was yet with you I told you theſe things*: whereby he noteth that the thing is worthy the noting. For ſurely if theſe things had not bene foretold, when ſeely ſoules ſhould behold the Church ſo generally defaced, it were no marvaile if they murmured with *9 Jeremy*, and ſaid *wee have bene deceived* and thou haſt deceived vs. Wherefore it pleaſed God (for helpe of our infirmitie) to foretell his Church of theſe things that when they come to paſſe, they may beare them more patiently. And knowing that they were before appointed in the determinate counſell of God, wee may aſſure our ſelves that

1. Act. 4. 28. they muſt needs turne to his glory, and ſo to the benefit of his Church that hath appointed them. For this cauſe is it that

2. Rom. 8. 28. the *10* Apoſtles by preaching and writing ſo oft and diligently taught this point; and that it is laid out in ſundry places of the

3. Pct. 2. ep. 3. 1. *11* Apocalips, and often ſignified by our *12* Saviour.

4. 1. Ioh. 2. 18. The time of revealing is expounded by ſome, of the revealing of Chriſt in iudgement, but that which is repeated pro-
5. Apoc. 13. 17 veth the contrary.
6. Mat. 24.

7. Vide Occum. That which letteth *13* ſome ſay is the Sonne, others the holy
8. in hunc loc. Ghoſt, ſome the preaching of the word. But ſeeing it is ſaid
9. Theod. Calvin. that *14* that which letteth ſhall be taken out of the way (which
10. 2. Theſſ. 2. 7. phraſe ſignifieth a corruptiō, which cānot agree to any of theſe
 things) it appeareth that this interpretation cannot ſtand.
11. Chryſ. & Or- Wherefore *15* their expoſition ſeemeth to be the ſimpleſt, which
12. cum. in 2. theſſ. ſay that hereby is meant the ſtate of the Empire of Rome, for
13. Hieron. ad that when it ſhould be removed, the kingdome of Antichriſt
14. Algaſi. qu. 11. (the platforme whereof was already begun to be laid) ſhould
 ſhew it ſelfe. And herein alſo our *16* adverſaries agree likewise
15. 4. Rhem. in 2. with vs. The *17* miſterie of iniquitie which the Apoſtle ſaith, be-
16. Theſſ. 2. 7. gan then to worke ſignifieth the corruption of doctrine which
 was laboured by heretickes, which the rather is to bee noted,
17. 1. O. 2. 3. 4. for that it may appeare how fondly the Papiſts vrge that there-
18. me. ſus. 2. 10. fore the man of ſinne muſt bee one ſingular man, becauſe the
19. 1. 1. 1. greeke *20* article is ſet before the word, which is the chiefeſt
20. Sand. Dem. 1. ground of *21* Saunders demonstration, to proue the Pope not to
 be

be Antichrist. And it is vrged also by the ^s Rhemists in their notes: and as making much for them, they haue taken the pains ^{2. 3.} to set the greeke words in the margent. But whē ^h S. Iohn saith, ^h 1. Ioh. 2. 22, *he that denieth is that Antichrist*, hee must (if that bee true which they say) meane but one: but the same Apostle in his ^{2.} *epist. ver. 7.* saith that (whoſoeuer) and affirmeth that there bee many ſuch, wherefore it cannot meane one. Besides the Apostle here addeth the Article to the ^{2.} *mystery* which is meant of ^{Td} *μυστήριον* corruption of doctrine by many. And againe, [so *he that letteth*] which is not one particuler Emperour but the whole company as the Papiſts themſelues ſay: wherefore the article pro-
veth nothing.

Out of this text there are two points of doctrine to bee ob-
ſerved.

- 1 The changeablenes whereto the viſible Church is ſubiect.
- 2 Secondly the perſon or ſtate which cometh neareſt to this deſcription of Antichriſt; and whereunto the properties here ſet downe do moſt properly belong.

This is a matter both of wit and importance.

- 1 Here is wiſdome lech him that hath wit ^{cannot} *the number*. ¹ Rev. 13. 18.
- 2 The Apoſtle not only whē he was preſent taught it them, but by his Epiſtle putteth them in minde of it as a thing worthy the remembrance.

Now the queſtion is not who is an Antichriſt. For who ſo breaketh the vni-ty of the Church by ſciſme or hereſie is ſuch a one. Wherevpon S. Iohn ſaith, that even in his daies there were ^{many} *Antichriſts*. ¹ And *Auguſtine*, *Whoſoeuer thou art that commeſt againſt Chriſt thou art an Antichriſt, whether within the Church or without.* ^h 1. Ioh. 2. 18. ¹ Aug. traſ. 6. in 1 Ep. Ioh.

But the queſtion is, *who is the firſt-borne of Satan, in whom dwelleth the fulneſſe of wickedneſſe, that* ^{is} *Adverſary, &c.* ^m O Antichriſt.

Neither is it, what particuler man hee is., but what ſtate of ^{muſt} *Government*, for it is ſpoken of ſome common ſtate. Even as in this ſame place when it is ſaid, that he only ^{is} *which withhol-* ² Theſſ. 2. 7. *deth muſt be taken out of the way*: though he ſpeake of him as of ^{is} *one man*, yet it is not meant of one particuler perſon alone. ^{is} *1. 12. 13. 14. 15.*

For

Decum. in 2. Thess. 2. For if (as most writers agree) thereby be meant the whole state of the empire of Rome that it must cease, it cannot be vnderstood of *Nero* or any one of the Emperours. Even so when he speaketh of Antichrist though it be vnder the name of one, yet the whole is vnderstood. Even as *Danish* in his 7. chapter, where he speaketh of 4. Monarchies calleth them 4. beasts and 4. kings, whereby are meant foure whole kingdomes. As for that shift of *Saunders* it is to no purpose, for saith he these places are not alike, because that where *Dan.* speaketh first of the he hath not the Article adioined in the greek, but by the way you may note, hee denieth not that the Article is adioined afterwards, as it is indeed very often. Wherevpon he thinks (seeing that in the same thing the Article as he granteth, is indifferently adioined or omitted) it is a hard matter to make herevpon a demonstration, that because the Article is adioined, it must needs signifie a singular person.

Most of the fathers indeed expound it as meant and spoken of one: howbeit *Augustine* sheweth that, there were some that thought it was meant not only of one, but of a whole body that it should be Antichrist: and he goeth further seeming to allow of that exposition, when he saith, that he should sit in the temple of God and as the temple. 13. bow. in *Apocat.* that goeth vnder his name.

Orig. Hom. 30 in Mat. And *Origen*, *Unus Antichrist. in genere, multi in specie.* Wherefore seeing that some as *Augustine* reporteth himselfe, as it seemeth, & *Origen* haue thought hereof as we do: we may see how false that is of *Sanders*, that all authors, &c: so expound it as they do, as also that of the *Rhemists*.

Moreover, if the question be, what state this is, which cometh nearest vnto this discription, and wherevnto the properties of Antichrist here set downe do most properly belong: I say, that so farre as I can iudge the Bish. of *Rome* with that state is he. And hereby I meane not the Bish. alone, but the whole governement: not the Head only, but the whole Body, armes and legs: as is likewise meant in *Daniel* by the names of the kings, and kingdomes,

Nci.

1 Aug. lib. 20. de Civ. Dei c. 19
** Vide ubi notat. Re. p. ad Sand. Dem p. 158.*
** Aug. ubi sup.*

** Sand. Dem. l. 1. cap. 7.*

Aliquid deest.

** Dan. 7. 17. Dan. 8. 20, 21*

Neither mean I, that alwaies the Pope is the greatest & chiefest enemy & wicked one, but that sometimes some that are vnder him are the special instruments, & dealers in his kingdome of wickednesse. As is also in *Daniel* meant, when it is said that the ^a Beare had in his mouth betweene his teeth three ribs, to whom it was said, *arise, devour much flesh*: whereby was signified the crueltie that should be in that kingdome: which was not so much in the Kings and Governours themselves, as in those who were vnder them. For ^a *Cyrus* gaue licence & commandment to build the Temple, and ^b *Darius* would haue preferred *Daniel* from the denne of Lions; but they were such as were inferiour in place, who hindred the ^c building, and ^d caused that *Daniel* was cast to the beasts.

^a Dan. 7. 5.

^a 1. Chr. 36. 33

Ezra. 1. 3

Ezra. 3. 7

^b Dan. 6. 14.

^c Ezra. 4. 1.

^d Dan. 6. 4. 5.

Heretobe we led, first by the circumstance of the times. For seeing that which withheld the discoverie of Antichrist, was the Abolishing of the Romane Empire (wherein wee haue the assent of our aduersaries, and consent of the Fathers) and that the erecting of the Popedome was the abolishing of that Empire, I see not how our aduersaries can well avoid it, but that the Pope with that state must needs be Antichrist. Wherevnto we may adioyne the place deciphered in the ^e *Revelation* to be the citie seated on seaven hils, which had the government of all the earth. And whereas against this the ^f aduersaries take exception, for that they say the Emperor is not yet gone thence, it is a slender shift, for that there remaineth to him the onely naked name, the citie of *Rome* yeelding neither tribute, nor subiection vnto him. And if the name were enough, ^g *Ichoiakim* being caried captiue to *Babylon* was then called king, and his throne set about the rest of the kings that were there: and yet then was fulfilled that ^h prophesie that *Israel* shall bee without a king. And that of *Jeremy* ⁱ *Servants haue borne rule over vs*. And no otherwise is the name yet given to the Emperour then as of men to their Images & tombes. But as the Apostle meant that not the name but the power and regement of him that he meant, hindred the revealing, so hee meant, that, not the name but the thing should bee first removed, wherevpon also *Ly-*

^e Apoc. 17. 9.

^f Sand. Dec. 4.

^g 1. Jer. 52. 31.

^h Hof. 3. 4.

ⁱ Lam. 5. 8.

*Lyra in 2. Theſ.
2. A quo receſſe
vunt quaſi om-
nia Regna ne-
gantia ei ſubii-
ci & redditi-
onem tribui, 12
à multis annis
illud etiam Lon-
perium caruit
Imperatore plu-
ribus annis.*

ra a friend of theirs, ſaith that the Empire many yeares had
beene without tribute, or ſubiection.

Secondly we are led thus to think by thoſe properties wher-
by Antichriſt here is deſcribed. As when in generall hee is cal-
led *that man of ſin* which is amplified in particular by 2 points.

when he is } ¹ called an adverſary.
 } ² ſaid to *ſit in the Temple of God.*

1 An adverſarie } ¹ Religion.
 } ² Profeſſors.

he is againſt both } ¹ Gods glory
 } ² Mans ſalvation. } both points hand-
 } led elſewhere.

2 Enemy he is to the profeſſors as hath bin particularly ſhew-
ed in the compariſon of Papiſts with *Idumeans*, *Obad. 12, 13, 14.*

Secondly he is ſaid to *ſit in the Temple of God*. Our adverſa-
ries to cleare their holy father, interpret this of the raiſed & de-
cayed Temple at *Ieruſalem*. Wherefore they think that ſo long
as that lyeth waſt the Pope cannot be hee, and ſo farre as the
Biſhop of Rome is from *Ieruſalem*, ſo farre he is from ſitting in
Antichriſts ſeat. But this is the very ſtone whereat alſo the
Iewes haue ſtumbled, for looke what great and large promiſes
were made to the Church of God, thoſe haue they applyed to
the materiall Temple, the citie of *Ieruſalem*, the hill of *Syon*.
Wherefore hauing thus expounded it of the materiall temple
at *Ieruſalem*, they haue caſt the world in a deepe ſlumber, that
they ſhould be far from thinking the Pope to bee Antichriſt,
while they remembred how far the Popes ſea at Rome was diſ-
tant from the Synagoge in *Iudea*.

1. Cor. 3. 16. 17 But we knowe how this name of Gods Temple is vſed by
& cap. 6. 19. *Paul*, as when he ſaith, *the Temple of God is holy, which Temple*
2. Cor. 6. 16. *are yee*. And by *Peter* where he maketh Chriſtians *living ſtones*
1. Pet. 2. 5. *of this building*. Wherefore as the Iewes, ſo they haue ſtumbled
at the ſtones of this Temple. And as they haue erred in the ſeat
ſo in the doctrine of that which concerneth his declaring of
himſelfe to be God. For they ſay that Antichriſt ſhall take away
all maner of worſhip both of God and Idols. Wherefore they

*Bellar. de Pont.
lib. 3. c. 14.
Laſſani. de ve-
ra ſap. l. 4. c. 13.
Sand. Dem. 36.*

gather that seeing the Pope hath established a continuall and dayly worship of the Masse, though it were Idolatry (as wee say) yet even for that cause could he not be Antichrist. But we haue a rule out of the Scripture, whereby wee knowe that they exalt themselues aboue God, not only which take from him all his power and maiestie, but who translate his honour to themselues. When *Rahel* said to *Iacob*, *giue mee children or else I die*, it is writtē that *Iacobs* anger was kindled against her (though he loved her dearly) and said *am I in Gods stead?* When *Nanman* was sent to the King of *Israel* with his Masters letter that he might heal him from his leprosie, the king of *Israel* reading the letter, even for indignation rent his clothes, and said, *am I God to kill and to giue life?* If to heale and to giue children bee so proper to God that to giue it to men is to make them Gods: what shall we say to him who setteth aside Gods law, and placeth instead thereof his owne? There is one Lawgiuer, saith *Iam. 4. 12.* *Iames*, that is able to saue and to destroy. And *Azarias* to king *2. Chr. 25. 3.* *Asa*, for a long time hath *Israel* bene without the true God, without Priest to teach, and without law. Whereby is vnderstood that it is so proper to God to make and appoint lawes, whereby all his people should be governed, that hee who taketh on him to doe it, displacing Gods law, placeth himselfe in Gods roome, thrusting him out of his seat, for to bee without Gods law, is to be without God himselfe.

Wherefore as Princes when they haue subdued any people, to shew that they are their governours, are wont to change their customes, alter their state, abrogate their ancient laws & appoint new at their pleasure: so the Pope herein sheweth himselfe as God, in that occupying the place in Gods church he taketh vpon him to establish and make new and strange ordinances at his good pleasure, whereby it cometh to passe that by tying them to the necessity of the keeping of, the ne sitteth in their consciences, as God in the temple of God.

Moreover, to sit in the temple of God; is therein to exercise rule and government, as it is taken when *Zibedens* children would sit, the one, on the right hand, the other on the left, in *Mat 20. 21.*

Extravag. 10.
ban. 22 c. vnam
Sanctam de ma-
ioritate & obe-
dient.
Cap. omnis ex-
tra de pœnit. &
remiss.
Concil. Trident.
Sess. 22. cap. 2.
Canon. 1. 3.

the kingdome which they imagined he should haue. This then belongeth most properly to him, who taketh to himselfe all iurisdiction, to whom all ioules must be subiect, without whom is no pardon and remission of sin, who challengeth authority at his pleasure, to shut, and open heaven, to whom, & whensoever he please. He who hath appointed for Gods' people none other Pastors but Idols, and Idol shepheards, who hath taught them that pennance, pilgrimage, almes, &c. were the satisfacion for their sins: that let them know no other Christ but that which the Priest held vp betweene his hands. Who lett them haue no other scripture but lying legēds, fables, dreams, the very discovering of which dirt sheweth the great filthines of it.

Psal. 68. 11.

Ier 31. 19.

Now at what time they were come to the height of their abomination, it pleased God to shew mercy to his church, by opening the eies of some to see this wickednes, *he gaue his word & great was the number of preachers.* Herevpon when the harts of many were touched, they saw the blindnes wherein they had sate, their hearts were troubled within them & they repenting *stroke vpon their thigh, &c.* Besids the Lord stirred vp the harts of christian Princes to reforme their kingdomes. Such as were against this when they saw the hand of God in this wonderful alteration, their harts fainted, & became like the hart of a womā in her travel: their consciences told them that many things were disordered, & that a reformation was necessary: yet whē they had considered how these disorders were so linked to the triple crowne, that the removing of them would worke the overthrow of it, they brought the matter to this issue, that howsoever they could not deny but that many things were amisse, yet that Princes might not lawfully without the Popes authority deale ought in the matter. Wherevpon *Paule* the third blamed the Emperour for that toleration which he had permitted till the next generall Councell, comparing him most absurdlie to *Vzzah*, worthily punished by God, for laying his hād to stay vp the Arke. As though it no more appertained to Princes to looke to the maintenance and reformation of Religion, then for *Vzzah* to deale with the thing which no way appertained vnto him.

1. Chr. 13. 9.
10.

And

And this indeed is the point worthy the marking, whereto our Adversaries stand. For if such as amongst vs refuse to communicate with our church in praier and sacraments, were in their conscience to answere, why they are hereto moved, they could not say for any dislike in the things, but only for that they are not ratified by the Pope. So that questionlesse, if he would allow them, they also would. And is not this then, *so fit in Gods temple*, to haue his will and pleasure, for a law to the people of God, whereby they must be led to the approving or disliking of every thing. So that howsoever it concerneth Gods glory: without his approbation they will not attempt it; no prince may go about to restore Gods truth & worship, vnlesse by him he be first authorised.

In this matter we } 1 *Seueritie*
may note Gods } 2 *Mercie*.

1 In that he would so punish his church, that he would let the soune of perdition sit even in his chaire and seat.

2 For that notwithstanding his rage against Christ, and his church, yet he kept even there a remnant, so that his name was among them. For there were some sparkes of his truth though covered with the mist of errors & ignorāce, some water of life, though much poison: wherein appeared the great and omnipotent mercy of God, that in that great ruine & cōfusiō of Gods church wee may see some stones as remnants of the olde building. Wherefore in comparison of those that haue not heard of Christ, there be amongst them faire stones, as I haue said. The *Turke* hath not a stone of this foundatiō or building: but here though the wall be miserably shaken, yet appeare the ancient stones. As the acknowledging and keeping of the scripture, the confession of the Articles of the christian Religion, all this in general. The sacrament of baptisme, though covered vnder the dust of many vaine and prophane ceremonies. Yet so long, as they haue thus much, albeit in geuerality confessed: yet remaines there a church. Even as the Prophet in the person of God saith, *I haue brought up rebellious children*, children they were, yet rebellious. And in the 16. of *Ezech.* he saith, *thou bast*

If. 1. 1. 2.
Ezek. 16. 21.

made my children to passe through the fire, yet were they childre of Adulterers. So that they were not altogether dead, though dead sicke, and as a man in a consumption far wasted & spent.

So that whē we consider the general corruptiō, they may be termed an adulterous seed. And as we are to wōder at the Lords severity, who so greatly punished his church: againe, on the other side we are to praise and magnifie his mercy: who in this great famine, had kept some bread & some water, bread & water, but in a scant measure, yet such as might serue for to saue
 1. King. 17. 16 the life of some, as the *oile in the cruse, and the meale in the barrell*, a few were saved, but being pulled as *brands halfe burnt out of the fire.*

So that the seat wherin Antichrist is to sit, is not that of the Turke a professed enemy to religion: but of Gods temple, that thereby he may the easilier deceiue & work his strong illusions.

Besides to shew how hee challengeth the right and title of God wee might bring sufficient testimonies out of his owne laws & Canons, wherof some giue him the very name of God. But seeing the modest sort of Papists are ashamed of such tearmes, let it iuffice to haue shewed that he is the person who
 Cap. cum inter
 Extravag. Iob.
 21. tit. 14. cap.
 4 in fine.

Apoc. 7. 1.

Bellar. lib. 5 de

Rom Pont. cap.

6. & 7.

Sand. lib. 2. de

visib. Monar.

cap. 4.

Genebr. Chron.

l. 4. a. d. 1578

& 1581.

Cicarch in vit

Gregorii 13.

caus. 23. cap.

omnium & E.

com.

taketh to him that which is proper to God, (*not to giue childre, heale the sicke, &c.*) But to hold the winds from blowing, who causeth that which God hath said to be doubted off, and will haue his word to stand for a law: which teacheth, that it stādeth vpon the necessity of saluation, that every soule should be subiect to his authority. Who honoureth the periury of Princes, and their murdering of their innocent subiects, with a holy day: and counteth the periury of subiects to their Princes a holy thing, yea the slaughter of Princes by their subiects a thing meritorious & worthy reward; & to speak the truth in a word, howsoever by the Pope & his adherents, other things be pretended for all their doings, yet in truth is it nothing that they regard or striue for, but to hold him in his seate, to ratifie his authority and vsurped government: so that if reformatiō could stand with the Popes crowne & the Monkes belly, the matter had been at an end long before this day. The things which for

our

our edification we may learne hence, are these, that seeing ambition & filthy covetousnes were the two wings wherewith this Antichrist flew so high; we are to beware, seeing we make profession that we hate him, least we loue & favour the things for which he hath deserved this hate. Wherefore let such take heed as to advance themselves, make no conscience of the duty they owe to God, least their punishment be like his whose sins they imitate. And such as make marchandise of the roomes and places in Gods church or his sanctuary. Such as sold doves and changed mony which was necessary for the sacrifices in the temple, made it a den of *thieves*: and what do they that buy and sell the places thereof? they be their owne (they say) & so of some of them I may say indeed as one said of *Sylla* that the Pretership was his indeed because he had paid well for it. *Plutar. in Sylla*

Concerning the properties of Antichrist, the time of his appearing, and the state which of al other commeth neereſt here vnto, as I haue received of the Lord, so haue I delivered vnto you. Now followeth his overthrow: wherein the holy Ghost setteth downe two things to be considered.

1. *The overthrow, that God will consume him.*

2. *The Meanes, by the breath of his mouth.*

1. *Consume, abolish, destroy.* If the Lord had given no notice before hand hereof, when men had seene such an enemy rise, even out of the church of God, considering mans infirmity: we must needs thinke that many would haue staggered, & enquired after the truth of his promises. But for to avoid this danger he hath forewarned vs, as he saith to his Disciples, *I haue told Ioh. 16. 2.* you before of these things, that when the houre is come, ye might remember that I told you them. Besides if hee had spake of the power of Antichrist, and not of his overthrow the children of God considering the mightines thereof, might haue doubted how he should haue oppressed! and haue said with them in *Isay*, *Shall the pray bee taken from the mighty? or the iust captivitie delivered?* but now hearing the promise they may in the midst of trouble cleave to the Lord, as it is in the Prophet, and and this is the patience of Saints. *Apoc. 14. 12.*

Isay 11.4.

2 The meanes whereby this should be wrought is the word of the Lord, which is called the *breath of his mouth*. It seemeth that here the Apostle alludeth to a place in *Esay*, where it is prophesied of Christ, that hee should smite the earth with the rod of his mouth and with breath of his lips should slay the wicked: speaking of the first comming of Christ & of the secret power of his word; and (as there he speaketh of the overthrow of one speciall enemy.) Here we are to marke the glorious testimony of the mighty power of the word of God; to which purpose it is, that in the prophesie of *Jeremy* it is attributed to the Minister and publisher thereof. *I have set thee over the nations & over kingdoms, to plucke up and to root out, &c.* By which place *Boniface 8.* would proue his power over temporall Lords. And

Ier. 1.10.

Pii Quinti Sententia Declarat cont. Elizab. De Maiorit. cap. vnam Sanctam Ier. 23.29. Lyra in Ierem. cap. 1. ut euellat. i. euellendo denuncies trasf. ferendos in de habitatores. 2. Cor. 10.4.5 Luk. 10.18.

Apoc. 13.3.

1. Thess. 1.8.

Rev. 6.10.11

hereby was *Pius 5.* moved to depose the *Queenes Maiesty.* And *Saunders*, in this case, as also the Libeller against the execution of Iustice, leaneeth hereunto. But who seeth not that *Jeremy* speaketh of the word of God in the mouth of the Prophet which in another place is said to be like fire, and the people as stubble. So *Theodore* and *Lyra* also haue expounded it.

The weapons of our warfare are not carnall, &c: having ready vengeance not only against men but against Satan, meant by the name of *principalities*, and therefore no marvell if against Antichrist. Seeing Satan fell downe from heauen like lightning, God will send his messengers to pull his wings and make him stand on his feet. But because this beast hath many heads, therefore should receiue indeed a deadly stroke, yet should hee not quite bee destroyed till Christ come, whom hee will destroy with the brightness of his comming. Some expound so this phrase as though it were vsed by the Apostle to shewe how easily God can and will destroy him, but the most plaine signification seemeth to be that by the brightness of his comming, we meane, his bright comming: as it is said in the first chap. flame of fire for flaming fire. The Apostle here alludeth to that description of Christs comming, which is there laid downe. Till that time all enemies shall not be taken away. Soules under the altar cry how

long Lord, holy, and true, dost thou not iudge and avenge our blood

on the earth that dwell on the earth. And it was answered they should rest till the number of their brethren were fulfilled, &c. Hereto agreeth that of our Saviour, when the sonne of man commeth shall he find faith on the earth? Wherefore though Antichrist be not quite abolished, wee must take that which God hath begun in good part, knowing that our full deliverance, and his everlasting overthrow shall bee wrought at Christs comming.

Here may we learne that when all strength in the world besides, is laid together, yet is it nothing of force to displace Satan, vnlesse the word of God and preaching of his truth be adioined. It is indeed a great blessing of God that Kings make good and wholsome lawes for the suppressing of Idolatry, and promoting of Religion, as it is a great plague either to haue no Iudges, or to haue such as was Gallio, who when Paul would haue answered the accusation of the Iewes, told them that if it were a matter of wrong, &c. but if it bee a question of wordes and names, and of your law, &c. or as Festus: Questions of superstition and of one Iesus. Yet when all power & wisdom and pollicie is laid together, it appertaineth alone to God the lawgiver to change the harts. The want of preaching of Gods law, is the cause why so many soules among vs are not yet delivered from the power of Antichrist, why after so long calling so few are willing to come, why the Man of sinne is not overthrowne, even because we haue fought against spirituall adversaries more with the weapons of man, then of God. We accuse Turke and Pope for enforcing men by violence, bands, and death, to belecue their religion, & yet wee rather practise mans meanes, then the way God hath appointed to ingender faith in mens consciences. Bucer hath said that *Humane lawes may well make hypocrites, but faithfull Christians the word of God alone maketh.* Which I would they had considered who haue stoared the Church of God with dry nurfes. The dragons stretch out their breasts, and giue sucke to their young ones, but these, like the Ostrich which leaueth heregs, are become carelesse and cruell, hardned against their young as though they were not theirs. When the Sonne of the Shunamite was

Luk. 18. 8.

Act. 18. 14, 15

16.

Act. 25. 18. 19

Hilar. contra

Auxent.

Terror exiliis

& carceri.

bus Ecclesia

Bucer. De regno

Christi. lib. 2. c. 5.

2. King. 4. 24.
25. &c.

dead, no reason of her husband, nor heat of harvest could hold her but she would to *Carmel* to the man of God. *Carmel* was a place whereas the children of the Prophets vsed to meete. to haue conference apart. *Elizeus* sent his servant with his staffe (as others will haue their deputies,) but the woman lay at the feet of the Prophet, & would not rest till she had him to come himselfe with her. If the people abroad knew the sicknes their soules are in, for want of their Prophets, so well as this woman felt the griefe for her sonne departed, I doubt not, but even though it were in the heat of harvest, they would come to *Carmel*, and lie at the feet of their Prophets, and protest as shee did, not to depart and leaue them. It was as much as *Elizeus* himselfe could doe to bring life into the child.

2. King. 4. 30.

Secôdly we may hence note that though vngodlines prosper for a while, yet God will bring each worke to iudgement. The *Deluge*, *Sodome*, *Egypt*, may be proofes hereof. How often hath this scepter of England changed? The cause of those in Scripture is laid downe because all flesh had corrupted his way. And *Gildas* writeth of our country that before these plagues came on it, the corruption was so great, that who so would keepe a good conscience must haue seperated himselfe as *Enoch*. The like doth *Mathew Paris*. write before the comming of the Danes, when Poperie had the preheminence, so that all men said, great is *Antichrist*, then came the destruction on them, God even brought out of their bowels, the meanes whereby that state was overthrowne. *Luther* out of a cloyster, *Wolsey* had leaue from Rome to pull downe the lesser houses, & H. 8. beginning where the Cardinall left, proceeded to the greater, till he left not one stone vpon another: so that each man may take vp a proverbe against them, thus hath the Lord done to the because the feare of the Lord was not in those places. Now as *Iude* teacheth vs that *Sodome* is left for an example to vs. And *Paul*. 1. Cor. 10. speaketh of the Iewes, so are these also for vs, he that chastiseth the nations shall not be punished? Many & mighty are the finnes of our land. Oppression; how many haue built them goodly houses, whereof the first stone lieth in blood?

Gen 6. 11. 12.
Polyd. Virg.
Hist. Angl. lib. 1
p. 16.
Gildas de Ex-
sidiis Britania.

Apoc. 13. 3.

Gen 20. 1.
Ep. Iud v. 7.
1 Cor. 10. 11.

Psal 94. 10.

Hab. 2. 12.

How

many iolne house to house, field to field, till there be no place that they may be placed by theselues in the midst of the earth, ever labouring about such things as make vs vnwilling to die. *But the cry of the poore goeth up, and the damnation of these men sleepeth not.* We haue scene Popery shaken, and I am perswaded that there be many here which shall see Gods iudgements on these vngodly men, which shall be such that it shall make each eare that heareth it to tingle. Isay. 5. 8.
Iam 5. 4.
2. Pet. 2. 3.

There be three things, saith one, that gape after our death, our friends for our goods, the worms for our body, and the diuell for our soule. And there be three that follow, our goods to the beere, our friends to the Diuell, the wormes to the graue. Wherefore seeing the *fashion of the world passeth away*, let vs not set our hearts on the things thereof, yet so that *Iacobs rule* be not forgotten of vs. *When shall I looke to mine owne house?* & this, so that it be still ioined with godlinesse which hath the promise both of this life, and of that which is to come. And then God being in the midst of vs, we shall not bee moved though nations rage, and kingdomes be moved, for the Lord of hosts shall be with vs, the God of *Iacob* shall bee our refuge. Remember *David* who in his affliction was counselled by his friends to vse humane and fleshly means, to follow pollicy and wisdom of man: the Prophet answereth, *I trust in God, how say you then to my soule, get thee as a bird to that hill.* I trust in God, saith hee, &c. A lesson for vs to learne when wee bee perswaded of a change, of trouble, or danger, flesh and blood biddeth vs *fly to that hill.* Vse these vnlawfull meanes, this is the only way to escape, *get to this hill.* But if that spirit be in vs that was in *David* we will answer, *I trust in God, how dare yee then say to my soule, fly as a bird to this hill.* These words, & such allurementes of flesh & blood cannot auail with that soule, which hath placed his affiance and safety on the Lord. For when wee shall thinke that the earth is the Lords, and all therein at his appointment, so that nothing can comfort and profit vs without his blessing, wee will never bee brought to seeke after any vnlawfull or vngodly meanes. 2. Cor. 7. 31.
Ps. 62. 10.
Gen. 30. 30.
1. Tim. 4. 8.
Psal. 46. 7.
Psal. 11. 1.
Psal. 124. 7.

In the description of this aduersarie which was to come before the comming of Christ, there were five things proposed to be considered,

- 1 The *properties* of this aduersarie.
- 2 The *time* of his appearing.
- 3 His *overthrow*, of which hitherto hath beene spoken.
- 4 The *Instruments* which he shall vse to deceaue the world.
- 5 A *Description* of the persons whom he shall deceaue.

- 4 Of the *Instruments* he saith, *that his comming shall bee by the working of Satan with all power, &c.* In the sonnes of Beliall Satan worketh mightily, but as it is said of Abraham, *that hee gaue all the goods vnto Isaac*, though hee gaue gifts also to the sonnes of his Concubines: And as it is said that *Elkanah gaue to Peninnah his wife, and all her sonnes and daughters portions, but vnto Hannah he gaue a worthy portion*: And as the first borne in the law, was to haue twice so much as any other; even so though Satan impart much subtiltie to other of his children, yet this being his first borne, shal come with a double measure of his gifts, and a full power to deceaue. The meaning therefore is, that such as are to encounter with this aduersarie, shall finde him to be no common enemie. For though he shall bee a man, and therefore shall also die as the sonnes of men; yet so great power shal be given him to deceaue the world, that such as haue to deale with him, shall finde that they are to strue with more then flesh & bloud. Whereas therefore the Church hath been alwaies in afflictions, yet those which she shal suffer vnder Antichrist, shall be so great, that whereas these were but rods, these shall be scourges, his finger shall be heavier then other enemies loynes.
- Eph. 2. 2.
Gen. 25. 5. 6.
1. Sam. 1. 4. 5.
Deut. 21. 17.
Eph. 6. 12.
1. King. 12. 10
11

Where it is said, *that he shall come with all power* it is not meant that such *might* should be given him that he should doe what he will, for such power is not given to Satan himselfe, it being a prerogative peculiar to Christ himselfe, *To me is al power giue*; for were it so meant, then indeed should there no flesh be saved. But the generall signe is to be restrained to the matter in hand, that it be meant of the power of working miracles

so as that if I had all faith so that I could move mountaines. Even so here, after he had said all power, it followeth, & signes & lying wonders. For he would hereby shew how that as Christ in the daies of his flesh wrought such workes as declared him to be the son of God, & as for the confirmation of the doctrine which they were to teach, the Lord gave to the Apostles the gift of working miracles: And so Christ answered Iohns disciples. Even so in the end of the world Antichrist comming to teach a new doctrine contrary to the gospel of Christ, should labour to confirme the same by miracles. Wherevpon must needes rise a double griefe to the Saints, both for that they should be persecuted and suffer tribulation, and that for resisting the doctrine which the world should see confirmed by strange and wonderfull miracles.

1. Cor. 14. 3.

Luk. 10. 9. 12.

19.

Mat. 11. 4. 5.

Apoc. 13. 13.

14.

Augustine moveth a question, whether these should be workers indeed, or els only appeare for: which he saith shall then be known when they appeare. But that Satan worketh sometimes wonders indeed, may appeare, Deut. 13. 2. As Satan had the windes at commandment, Iob. 1. 19. The Beast in Apoc. 13. 13. made fire come down from heaven. The question is more doubtfull of the Enchanters in Egypt, whether the rods were turned indeed Psal. 58. Inchanters have serpents at commandment, as Jerome and Cassiodore expound.

Aug. lib. 20 de Civ. Dei. cap. 19

Aug. de Trinit. cap. 7. & 8.

Aug. tractat. 30 in Iob.

Hiéronim. in Psal. 57.

Cassiod. in Psal. 57.

Wherefore if Satan hath power to worke miracles indeed, it is like, seeing that Antichrist is to come with the full power of Satan, that he shal worke such wonders as are indeed, and not only appeare to be, as Rev. 13. fire from heaven. And they are all called (lying) whether they be false indeed appearing to be that which they are not, or for that they serue for the prooffe and confirmation of a ly. Of unrighteousnes hereby may be meant all offences comitted against the first table, which concerne faith or calling vpon the name of the Lord, as Rom. 1. which withhold the truth in righteousness. Where he sheweth what is thereby meant, they do not receive the love of the truth but believe lies.

2. Thess. 2. 12.

Rom. 1. 18.

All deceaueablenes whereby is signified that he shal lack no meanes to deceiue the world. Toward such as are simply minded,

Rom. 16. 18.

Apoc. 13. 16.

& 21 8.

Luk. 4. 6.

Apoc. 13. 13.

14.

ded, he shall come with a shew of godlines: towards the fearefull he shall shew strength and force; to the ambitious he shall pretend power to dispose of kingdomes, to them which looke for wonders, he shall worke them, &c.

In the description of the persons who shall be deceived wee may note

- 3 things { 1 Who they are.
2 The cause why they shall be deceived.
3 The double punishment.

Mat. 24. 24.

2. Theff. 2. 10.

Ioh. 1. 11. 12.

Mat. 23. 5. j

1 The persons are said to be *such as perish*, whence is gathered a speciall comfort, that notwithstanding the power of *Antichrist* shall be so great and mighty, yet shall it not be able to prevaile any whit with the elect. *Christ* saith, *They shall deceaue the very elect if it were possible. the is it indeed impossible.* In the therefore onely shall all his deceits be effectually which pertaine with him, &c.

2 The Cause laid downe is, *for that they received not the love of the truth, that they might be saved.* Some expound it of the holy Ghost; but it seemeth to signifie the doctrine of the truth, which they refuse, as it is said, *they received not Christ, Ioh. 1. 11. 12, which beleaved not in him.* When it is said, *that they received not, &c.* Thereby is meant, not a bare negligence in them, for the he would have said, *for that they sought not after:* but a wilful despising of grace offered. As they who being called to the supper refused to come. Which point is amplified further, where it is said, *that they might be saved.* In that they neglect the doctrine of truth confirmed by Christs works, and that wherein life and salvation consisteth, to follow after lies and death.

- 3 The Punishment is double { 1 Secret in this life which is a way to the other.
2 Open in the world to come.

Aug. de Civit.

Dialib 20. c. 19

Lyra in 2. Theff.

2. mittet. 1. mis.

permittet.

Aug. loc. citat.

God will send them] On which words the *Rhemists* note out of *Aug. Deus mittet. i. permittet.* Whereby they gather that God permitteth: wherein they speak the truth, but not *all the truth.* For in these things *God* is not only a sufferer, for he that sendeth (as it is said here) doth more them permit, which they might have

haue gathered out of the words following those which they alleadge, *Indgments of God secretly iust, & iustly secret*: whereby though he acknowledge *Satā* to be a worker, yet saith he not, that he alone worketh. For even the same action in respect of *Satan* is naught and wicked, which yet in respect of God is iust and righteous.

2 The second punishment is, *that all they may bee damned*. Wherein is laid downe the fearfull estate of the wicked, who refusing life offered them, haue therefore instead thereof sent the false teachers, whom they may beleue, that so being carried from sin to sin, &c: they may at the last be brought to finall destruction.

Here are out of this place 4 things to be considered.

1 That *Miracles* are no sufficient prooffe for vs now to trie Religion by.

2 How far *Satan* can go in *deceiving the world*: and herein to consider what we are to thinke of our fathers.

3 How grievously the Lord taketh and how sore he punisheth the contempt of his truth.

4 The order and great iustice of God in bringing punishment vpon the wicked.

1 *Miracles* a wicked & adulterous generatiō seeketh after a sign, so deale our enemies with vs since the time of reformatiō, calling on vs for *signes, and miracles*, to confirm our doctrine. & as Bernard saith, that as men in danger of drowning, lay hold fast on that which commeth next to hand, be it dirt or what els, and leaue it not at all: so our enemies seeing their case desperate, among other dirt and baggage which they haue laid hold on, retaine still this one point of *miracles*, as some great and high matter.

Bristow in his *motiues* making a distinctiō of miracles *Dogmaticall & personall*, teacheth, that whatsoever doctrine hath beene proved by miracles, is truth, and that no instance can be brought against it. And in another, *Whosoever wrought miracles as a preacher of the truth, & that no instance cā be brought against it*. And the *Rhemists* on the 15. of *Iohn* note, that if the *Iewes* had not sinned in refusing Christ, having not wrought such

*Iudicati si du-
centur illis iu-
diciis Dei occul-
te iusta & iustū
occulis.
Idem ibidem.
Denu facti iustū
iudicio. Quod
Satan iniquo
malignoq; con-
silio ibid.
2. Thess. 2, 12.*

Mat. 12. 39.

Bern. Sermon. 2.
de advent. Domini.

Brist. Mot. 3.

Brist. Mot. 6.

Rhem. in Ioh.
15. v. 24.

Brist. Mol. 5.
fol. 22.
Brist. Mol. 6.
fol. 31.

Brist. Mol. 5.
fol. 20.
Rhem. in Act.
7. 58.

Pius sentent.
Declarat. cont.
Etiq. ab. Regin.
Angl.

such works and miracles among them, that the foolishnesse of Catholickes were great, to receiue *Lumber* without miracles. And as Occupiers which are ready to breake, make the greatest shew, and bring forth to the view whatsoever they haue: so deale they in this matter, bringing out all the stufte they haue. Herevpon *Bristow* telleth vs of *hoffs*, which being *pricked* did bleed. And how *Pius* 5. was indued with the gift of working miracles, who at one time droue the diuels out of certaine women, as also of one, who playing the harlot in *London*, and going beyond sea, falling lame, was afterward cured at a *processiō*. The *Rhemists* also vpon the *Acts*, tell vs of a stone which being throwne at *Steven*, hitting him on the elbow rebounded backe: & for the truth whereof they refer vs to the 10. *Tom.* of *Aug.* 38. *ser. de diuersis in editione Paris.*

As for the 3. *miraculous hoffs* which they say haue bin kept about 200. years, we need belecue the thing no whit the sooner therfore, for the blood of *Hales* was kept amongst vs here in *England* a farre longer time: Concerning *Pius* 5. we know not what power he had to binde & commaunde *Satan*, but we are sure he had no power to deliuer vnto *Satan*, for had hee, it had gone with vs & our realme very ill by this time: & we conceiue that he had no great gift to do good with his *blessing*, seeing such as he hath cursed most bitterly haue sped the better for it rather then the worse.

The healing of the lame woman, were it well listed, would proue no such miracle as sundry of our Iustices of peace haue wrought in *England*, more strange then that. For, that it was a peece of knavery coueied between the *suffragan* that wrought the feat, and her, may partly appeare, in that the woman had told sundry before, that such a day shee would cast awaie her crutch; and that the *Suffragan* having the same day diuers gentlemen and great persons to minister the Masse vnto, yet left them all of purpose to minister to her. And if for this miracle, any bee disposed to repaire to that place on pilgrimage, they may a great deale better go to *Bridewell* where there are store of reliques of such miracles. As for the place in *Augustine*, if I should

should finde it, I would craue pardo of him, if I beleeued it not. But having sought it in all the editions I could see, yet could I not finde it, and having seen one Edition at Paris therein was no such thing. And it is great marvel, that seeing the edition of Aug. workes overseene by Pop. diuines & printed by Plantinus came out 3. yeares before the Rhemists Testament, that they should not rather follow that: but because indeed, there is no such thing found therein, they send vs to another edition which hath not that authority with them generally as the other, and of vs cannot bee so soone met withall. How they are deceived, see *Lyra* on the 14. *Dan.*

Alexander Halas confesseth that there hath sometime bin flesh scene in the Sacrament by the subtil working of Satan.

Camus complaineth on the impudency of such men as haue not spared the *Virgin Mary*, no not *Christ* himselfe. *Ludouicus V. was*, also for that the histories of the Saints are so penned that they lie covered with the darknes of error, whereas the histories of the heathen flourish amongst all men. But if it were true that many of these things were done indeed, yet haue we warning, that *If one tell a thing and it come to passe; and thereupon hee seeke to lead vs after other Gods that we should not for all that follow him.* Wherefore that of *Bristow* is false, that what so ever *Brist.* *Mot. 5.* at any time hath bene taught by miracles is undoubtedly true. It shalbe permitted to the best to giue signes on the earth, as wee read also of the Iuchanthers of Egypt. *Lactantius* confesseth many things reported of the Idols to be true, and yet was it right and iust for the Christians then to oppose themselues against them. *Greg. Turonensis*, l. 10. c. 24. reporteth of one who tooke vpon him in France to be *Christ*, who also healed such as hee touched.

Whereas our Adversaries will vs to proue our new doctrine by miracles, we answer, that if wee brought any new doctrine they were accused that should beleene it, not only though it were accompanied with miracles: but even although an Angel from heaven should come and teach it. Wherefore the only way to try the truth of doctrine is the word of God. And who so now

Lyra in Dan 14
Et similiter fit
in Ecclesia maxima
deceptio
populi in miraculis
fictis à sacerdotibus vel
ipsis adherentibus
propter lucrum temporale
Can. l. 11. 6.

Deut. 13. 23.

Apoc. 13. 13.

Exod. 8. 7.

Lactant. de O-

rig. Error. lib. 3

cap. 16.

Lactant. de Iust.

lib. 5 c. 3.

Greg. Turonen-

si. lib. 10 c. 24.

Hom. 49. in 24.

Mat. in opere

imperf. c. 9. d.

Christ. tom. 2.

p. 1109.

Gal. 1. 8.

Deut. 13. 1, 2, receaueth not that without a wonder is as *Aug.* saith a wonder himselfe. Eet vs then remember *Moses* his rule, *Thou shalt*
 3. *not harken to the words of the Prophet, or vnto that dreamer of*
 Mat. 27. 41. 42. *dreames, &c.* and that it was the scoffe of Christs enemies, whe
 43. *they bad him to come from the crosse that they might beleue in*
him. And so doe our enemies call on vs, *let them giue sight to the*
blind, and lims to the lame, and then will we beleue their doctrine.
 As for their miracles whatsoever, they be no other but such as
 the Apostle here callerh *lying wonders*, false they are, and lying
 either because they appeare to bee that which they are not, or
 for that they tend to the confirmation of lies and falsehood.

2. The second generall point concerneth the persons *that by*
this Man of sinne shall bee deceaued, which are by the Apostle
 tearmed (*such as perish*) wherein by limiting the compasse of
 the *Man of sinne*, and his deceit, he leaueth vnto vs this com-
 fort, *that he shall not be able to deceane al, but only them that were*
 Apoc. 7. 2, 3. *herevnto appointed.* Even as when the foure destroying Angels
 held the foure winds, the Angel which came from the East, ha-
 ving the seale of the living God, commanded them, *not to hurt*
the earth till the servants of God were sealed. And againe, where
 the generall *Apostasia* is spoken of the power given to the beast
 over every kindred, tongue, and nation, it is tied onely to them,
 Apoc. 13. 8. *whose names are not written in the booke of life of the lambe.* And
 when our Saviour saith that the daies *should bee so wicked*
 Mat. 24. 24. *that even the elect if it were possible should perish*, hee declarerh
 that the elect cannot possibly fall away. Which is the thing
 which the Apostle in this place layeth downe, & is true in Gods
 Church, and every true member thereof, because they are fou-
 ded on that rocke which shall not shrink, and sanctified by
 that truth that must alwaies prevaile, of which point wee shall
 haue occasion to speake more afterward.

Now because I haue signified that of al estates, that of the Popes
 dome is most properly designed by the properties of Antichrist
 laid downe before, & for that most of our ancestors and Prede-
 cessors died in the midst of that darknes & professed that Reli-
 gio, the Papists would haue it answered what we think to haue
 be-

become of all the. For if we shal say that all Papists are condemned, the shall we iustifie that slander of vs, wherein we are accused to condemne to hell all our parents and forefathers. If we shall answer that we thinke not so hardly of them, then will they be ready thereon to conclude, that wee must needs allow of poperie, which even such as are saved haue professed.

Bristowe enquireth, If there were ever any Protestant so bold as to condemne to hell *Augustine*, &c. all our ancestors, Founders of Colleges, who himselve answering for vs saith, that we doe not, as may appeare in that we thanke God hartely for them, &c. The like matter hadleth he in his 46 Demand, where he saith that we are so farre from condemning them to hel that *Calvine* setteth downe the quite contrary. Whereas then they commonly slander vs, that we should condemne al our parents and predecessours, our aduersarie as you haue heard, cleareth vs from it. And thus far may wee vse the scorpion for a remedy against his owne biting. But yet are we to beware of the poyson which is in his tongue, for the end is naught to which hee alleageth this. For he asketh how wee can condemne the doctrine of these men for naught, of whom we haue so reverend an opinion as to thinke that their soules be in rest & blisse. Which argument though at the first shew, it seeme strong and forcible yet when we take a narrow view of it, wee shall finde it to bee nothing.

Brist. Mor. 38.
Discor. lib. 9. c.
4. Plin. lib. 22.
cap. 19. Discor.
lib. 4. cap. 205.
lib. 8. cap. 3.

For if wee should aske them if ever any Papists might be found so peremptorie that would adiudge to hell, *Adam*, *Lot*, *David*, the *Apostles*, and *Peter* himselve, who were greivous sinners, as guiltie of Incest, Adulterie, Murther, declining and denying of Christ, they would say none would, wee might therefore in like manner conclude (as well as they) that disobedience, drunkenesse, incest, &c. were allowed by them, &c. If they say that there is difference, because these sinnes of theirs were excusable and not damnable, they continuing in profession & outward service of God: The course of the scriptures is against them, though you make many prayers. I will not
heare, for your hands are full of blood. Wherefore haue wee fasted

Ila. 1. 15.
Ila. 58. 4.

1. Cor 6 9.

Gen. 3. 6.

Gen. 3. 22.

Act. 26. 9. 10.

1. Tim. 1. 13.

Act 1. 6.

Luk. 24. 11

Ioh. 20. 27. 28

2. Sam. 12.

Ps 51.

Act 9.

Mat. 26. 75.

Or thou seest it not: chastised our selves; and thou regardst not behold in the day of your fast you will seeke your will, and require all your duties. Where, notwithstanding the laying aside of their costly apparell, and girding themselves with sackcloth, fasting, &c. so long as they remained cruell hearted, envious, &c. Their prayer and their fasting was turned into sinne. Paul saith, of such dreads, that they who doe them shall not inherite the kingdome of heaven. Wherefore the consequent is naught, *Men which did these things were saved, ergo these things which they did were not damnable.* If they say that the examples are not like in life and doctrine, yet I say that the forme of argument in both these cases is one, for they gather, *These men were saved, ergo nothing they beleueed was damnable.* And why not as well these were saved, ergo nothing they did was damnable. Moreover when our first parents sinned, it was not onely in eating the fruit forbidden, but in hoping to become like vnto God, which the Diuell had put into their heads, and beguiled them; which the Lord also noteth, when scorning them, hee saith, *Now is man become like one of vs.* And Paul erred in doctrine and opinion while he was a persecutor, so did the Apostles whilst they dreamed of a worldly kingdome which Christ should haue; and were in darknesse concerning Christs resurrection, & Thomas expressly, who was so far from beleueing for the time, that hee would not beleue, till he had thrust his finger into the paines of the nayles and put his hand into his side. Yet I aske whether there were ever any Papist so bold as to condemne to hell our first parents, the holy Apostles, *Paul, Peter, &c.* And because they doe not, must they, or wee therefore necessarily allow their error? Whatsoever they can except against this argument, the like may any one against theirs. If they say that these repented the, yet the same may we say of our Ancestors. Yea but they reply, we haue euident tokens in these, & testimonies out of the scripture, as of *David, Paul & Peter, &c.* And though this be true, wil they the codeine as impenitent all them of whom they read not the like. For we read not (that I know) any thing of *Adams* conversion, nor of

Lots,

Los, yete cannot we condene therefore our first parents, yntesse we say that God had not a church so soone as the Devill had a chappel. And we cannot take from *Los* that honorable comendatio which the holy Ghost giveth him, for, *bee bring righteous and dwelling amongst them, in seeing & hearing vexed his righteous saule*, &c. *Cyprian* in a Council decreed, that such as were baptized by heretikes should be rebaptized. *Tertullian* condemned utterly second mariage, many of the ancient Fathers favored the *Millenarias*, & I thinke the Papists will bring slender proofes that they recalled their errors, yet I think no Papist so presumptuous as to condemne al these to hel. As for vs, as we rest in hope that many of our Predicessors are saved; so also hope we, that they found mercy at the hands of our mercifull God whereby their eyes were opened to see the truth so much as was necessary to salvation, and so renounce the contrary errors. Yet say I not, that it was necessary they should denounce each particular error, but that they received mercy & pardon for them, yea although they knew them not to be errors. Wherefore the Prophet praieth, *Cleanse me from my secret faults; who knoweth how oft he offendeth?* now if we know not the faults for which we pray for pardon, sure it is wee cannot reforme the, & yet do we pray & by Gods mercy shal obtaine remissio of the. That we may conceive this matter the easier, we are to marke that there is a difference both betweene sins and errors. For

There are *1.* Which we bring with vs from the wombe, and
 Such as are of infirmity.
 sins some *2.* Crying sins, riling in us, and carrying vs away
 from all godlinesse.

Such as are of the first sort may be pardoned & yet remaine in vs, els could there not possibly any flesh be saved. To *Paul* there was give a pricke in the fleshe, the messenger of Satan to buffet him. He besought the Lord thence, that it might depart frō him. It was answered him, *My grace is sufficient for thee*, &c. *Paul* himselfe was buffeted, he prayed, yea thrice, yet could not be delivered, but received comfortable answers that Gods grace should not faile him. And hence may we gather strōg consolatio

Cyp. epist. 70. ad Iuanu m.
Cyp. ep. 73. ad Iubian.
Euseb. l. 7. c. 3.
Tertul. lib. 1. ad Iuorem.
Iust. Mart. Dial. cum Trypho.
A. 239. l. 1. c. 15.
6. 23. vide Hier. Catalog. Pap. 10.
Tertul. Chiloast. suis lib. 3. cons. Marc.
Luther. de diff. vin. promissio l. 7. cap. 13.
Psal. 19. 12.

- that whē we seele not in vs that zeale in prayer which is required, neither present release from those pricks of sin wherewith all we are troubled, yet to keep vs stil on this ground; *My grace is sufficient for thee.* The second sort of sins are *Crying finnes*, of which the Apostle speaketh, *know ye not the unrighteous shall not inherite the kingdome of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c.* And againe, *no whoremonger, &c. hath any inheritance in the kingdome of Christ & of God.* These are of that nature; that although the children of God be fore their calling & after it may fall into them, yet they cannot finde pardon for them, vntlesse they leaue and forsake them. As
1. Cor. 6. 9. is plain by the wordes of the Prophet *Isaiah*. For it is not enough to offer sacrifices, to fast, &c. vntlesse we put away the evil of our workes yea even the evil thoughts out of our hearts,
- Eph. 5. 5. and learne to do well, without which reformation our prayers themselves shall be turned into finnes. So that without the forsaking of them they cannot be pardoned vs. For it is not enough to confesse them, so did *Pharaoh*, neither to wish and traue for pardon, for so did *Balaam*, but this made him the more inexcusable, that whereas he wished to dy the death of the righteous, he had no care to liue the life of the righteous.
- Isai. 1. 16, 17. Prov. 28. 9. Prov. 28. 13. Exod. 9. 17. Numb. 23. 10.

As we haue devided sins so may we also distinguish Errors. For there are.

1. Which shake the very foundations of faith.
Some 2. That men build contrary to truth, yet on the foundation.

- These then haue a diuers consideration, For although some of them proceeding from ignorance may finde mercy, as the Prophet praied, *Clenſe ſhew me from my ſecret ſins*; yet when ignorantly we defende and maintaine ſuch points as ſhake the foundations ſo far off is it that ignorance ſhould excuse vs, that rather it carrieth vs on to greater ſin & puniſhment, where the Apoſtle in the former chaſt. ſetteth this ignorance down as an eſpeciall cauſe procuring Gods everlaſting indignation. *Rendring vengeance vnto them that do not know God.* As on the contrary part, *It is life to know God to bee the only very true God and whom*
- Pſ. 19. 12. 2. Theſſ. 1. 8. Ioh. 3. 7. 3.

whom he hath sent Iesus Christ. So *Paul* though he had zeale, & what he did was ignorantly, yet had he not received mercy to repent, & forsake his error, & ignorance, he could not haue bin saved. And even so all dñable heresies must be recalled in particular. So *Peter* having told the Iewes that what they & their Governours did, it was through ignorance, bidderh them *A* mend their lues & turne, that their sinnes might be put away. Otherwaies such as renouced not their sins, were for their ignorance iustly by God punished. Whereas then our adversaries aske of vs what is become of our Fathers: we say that as wee hope wel of the in the iudgement of charity, so do we trust also that of God they received mercy to beleue and know the foundation & ground offaith, although in other opinions by me built on this foundation they might erre and continue therein. But we say that he whosoever standeth on Fathers or prediceffors what or howsoever they beleued, when Gods truth is laid open before him, may receiue of men a cōmendation for his naturall affection, but he shall then be allowed of God, & saved, when the natural man shal possesse the kingdome of heaue. For this shall you marke in the scripture for a certaine ground and sure Rule of a rebellious people to oppose the example of Fathers to Gods plaine word & expresse commandement, as the Iewes answered the Prophet, *The word that thou hast spoken vnto vs in the name of the Lord we wil not heare it of thee: But we wil do what soeuer is gone out of our mouth, as we haue done, & our fathers, and our kings, and our Princes.* It was a notable saying of *Ierome* (which I take at another mans word, not knowing where it is in his works) but it is a saying worthy so excellent a man. *If my father stood weeping on his knees before me, & my mother hanging on my necke behinde me, & all my brethren, sisters, children, kinfolke, howling on every side to retaine me in sinnefull life with them: I would sling my mother to the ground: despise all my kineed, run over my father & tread him under my feet, therby to run to Christ when he calleth me.* Which as he said, for reforming his manners, so might he also say wel enough concerning faith & beleife. And howsoever *Ierome* either said, or thought,

1. Tim. 1. 13.

Act. 3. 17. 19.

Ioh. 3. 3.

1. Cor. 13. 30.

Ier. 44. 16, 17.

We c

Luk. 14. 26.

Iewel in his Re-
ply & Defence.Caus 9 q. 2. Ne-
mo Distin. 96
cap. Duo. &
Nunquam.
Dist. 40. cap. 5.
Kapa.Magdeb. Cent.
5. cap. 10.
Concil. Carthag.
6. cap. 3. 4.
Concil. Aporica
cap. 105.
Cent. 6. cap. 7.
cont. Primitium
Greg. Ep. lib. 4
Ep. 34.
Gre. 16. Ep. 30
Ego sidenter di-
co &c. Dist. 99.
cap. Prime Se-
dis & sequen-
t. Conc. Trid. Sess.
13. cap. 5.Paulin. in vita
Ambrosii.

we know that one greater then *Ierome* had said no lesse, *who-
soever loveth father or mother, &c. more then him, is not worthe
of him.* Moreover when to moue vs they cite a Catalogue of fa-
thers, whom they brag to haue bin of their Profession, it hath
bin (Gods name be praised therefore) made evident that al mē
see how hitherto with this vaine shew they haue deceived the
world. For it is manifest that these fathers and their childrens
children were gathered to their fathers before the grounds of
Popery were laid. For neither to *Augustine*, &c. nor to *Grego-
ry* were these articles of their belife ever knowne or signified,
of the absolute authority of one man over prince & people, to
set vp, and depose princes at his pleasure, on whom al truth ha-
geth, whose power is so great, that how great so ever corruptio
be in Religion, yet that no man may correct & redresse it with
out him. This which is the ground of all Popery began indeed
to work, when *Zosimus* laboured to haue all appeales made to
Rome, to which purpose was alleadged a Canon of a former
Council, which the Council withstood, finding out the cor-
ruption of the Canon, who therefore wrote to the B. of *Rome* of
their determination, and of the forgery of the Canon. The like
did *Gregory* to the B. of *Constantinople* seeking preheminance
over all Bishops. So that although this Monster began then to
breed, yet tooke it such a blow at the hands of those good fa-
thers that being smothered it vanished away like the vntime-
ly fruit of a woman. The like may said of the *breaden God*, their
private masse, their *dry communion*, wherof none durst put forth
the head, whiles those watchmen stood vpon the walls. Of Fa-
thers therefore we may say, that although they haue in some
places let fall from their pen, some things that are to be cov-
red, yet that out of their own writings & sayings, we may de-
duce such speeches as correct their escapes, and confirme the
truth against the foundations of Popery. I will not cite many
examples hereof, one may suffice for many. *Ambrose* & *Anstien*
haue happely somewhere too too swelling words, as concer-
ning our workes, yet *Ambrose* when hee was ready to die is
said to haue vttered these words, *I haue not lived as that I am
ashamed*

ashamed to live any longer, neither have I so lined as that I am a
 afraid to die presently, because I have a good Lord. Of which Aug.
 saith, that considering his conversation among men, he knewe
 it was such as before them he needed not to be ashamed, & his
 confidence before God proceeded from the affiance he had in
 Gods mercy, because he had a good Lord. Wherefore we are to
 come to the reading of the Fathers, as to a rich treasure, where-
 as is much gold, and some drosse, and therefore are wee to pray
 God to open our eyes that wee may discern the one from the
 other. As for these writers of later sort, the iudgement of them
 is harder, for it is likely that many of them lived and died Pa-
 pists. But yet we say that as in *Eliab's* time, God had reserved
 seaven thousand that never bowed to *Baal*, so it might bee the
 They mocke vs, by rote well, for this answer. But they cannot
 refuse it, without refusing also the truth delivered in the scrip-
 tures. Of the Church that is prophesied in the Revelation, that
 shee should see into the wilderness. And the *Rhemists* themselves
 say that in the daies of Antichrist this shall be, that it may bee
 verified of the Church, which is said by the Prophet, *God shall
 thy selfe in thy cloffe, &c.* And as in the daies of *Eliab* besides
 those knowne to the Lord that had not bowed their knees to *Baal*,
 there were also many who though they had bowed their knee
 to *Baal*, yet when *Eliab* had preached the truth to them, & de-
 clared God to be the Lord, did then confesse the Lord he is God
 the Lord he is God: Even so we are to thinke, that many there
 were even among them in the deepest darknes of Popery who
 saw most, and yet herein offended that they communicated
 with them, whom yet the Lord as he pleased shewed grace vn-
 to to cōfesse him. Hereof may we take example fro the daies of
 Edward 6, how many were there who vnfaignedly embraced
 the Gospel, then freely preached, when it might have seemed
 that the tyranny of the 6. Articles had consumed all the Pro-
 fessors of the truth. In which respect also the Church wonder-
 eth in the Prophet at her suddaine increase, *who hath begotten
 me these.* As concerning our Founders, we answer even as they
 doe for vs, that we blesse God for them, and haue hope of their
 blessed.

Possidon in the
 Augst.

Apoc. 12. 6.
 Rhem. in Apoc.
 12.
 Iai. 26. 30.

1. King. 19 18

1. King. 18. 39

Isay. 49 31.

Psal. 32. 1.
Act. 3. 26.

Cant. 5. 7.

1 Tim. 1. 13.
Act. 17. 23-30
Aug. ep. 48. ad
Vincentium.

Paulin. in vill.
Ambrosii.

blesse, yet so as wee professe that the building of all the Schooles and Colleges in the world cannot deserue the ioy of one day in the kingdome of heauen, and as we haue an honorable opinion of them for the purpose which they had, though they did many things which we cannot commend, so doe wee say that the greatest happinesse and blessednesse, which could come vnto them, was to haue their sinnes and offences pardoned them. And whereas they say this is no other hope then we may haue of Pagans, and Infidels: we answer that there is great odds. For it was the singular mercy of God, even still to leaue certaine grounds of saluation even amongst them, as the world though greatly corrupted and darkned: the Articles of our beleefe, the Sacrament of Baptisme, &c. wherefore though many perished, when the watchmen not onely slept, *but tooke away her waile from her*, as the spouse in the Canticles complaineth, yet no doubt God so provided, that such as hee had appointed to saluation had so much bread as would saue their life, *bread in a measure, & water in a measure*, though not enough to keep them in good plight, and to giue them a fresh colour; the like they finde not among the Pagans, wherefore wee absolutely say for ought we can see, they be damned. Lastly, where they aske vs what excuse the learned can find who cannot be said to haue erred ignorantly, we tel them that *Paul* was as well learned as they, who yet saith, that what he did, he did ignorantly. And to the learned *Athenians* hee obiecteth ignorance, *the time of this ignorance God regarded not*. See what *Augustine* saith of *Cyprian*. Else if lacke of learning were excuse sufficient to saue vs, & there were no excuse for learning, the next and readiest way to saluation, were all ignorance and Barbarisme. We say then that very many, who spent great labour in serving of sin, were yet saved even as *brands halfe consumed* and so pluckt out of the fire. And howsoever, or whatsoever many haue spoken before men, yet when they were to commune with God himselfe, the whole stay and confidence which made them bold to die, they felt and acknowledged to be this, *Quia bonum habemus Deum*, to pardon our errors and not to

Iudge vs according to our works. Yea when many were in the waters over head and eares, & nothing out but even the haire even thereby haue they beene drawne out and saved. To conclude, the former times were cruel times when the watch men were not only sleepe, but even hinderers and spoilers of the citie: yet God had meanes to keepe some from falling in- to errour, others that fell thereinto, hee in good time called some at the first houre, others at the last. Although they saw not all the errours, yet such as overthrew the foundation of Christianitie no doubt they vnderstood and withstood. And we are to thinke that vnto them many things were pardona- ble, which now to vs are not. And wee boldly say as did the Prophet, *had not the mercy of the Lord beene great to leaue vs a remnant we had beene as Sodom, and had beene like to Gomer- rha.* But when we speake of Gods mercy we speake of a thing that is bottomlesse and incomprehensible. When they aske of vs. How many or who are they who thus were saued? What o- ther answer can they haue but this; *Who hath knowne the minds of the Lord, or who hath beene his counsellour?* La. 1. 9. Rom. 11. 34.

We are then to thinke that God had some which neuer bow- ed their knees to Baall, many who although partakers of ma- ny their errors yet held the foundation. Some also who being deeply sunke in their grosse idolatries, were notwithstanding saved as brands halfe burnt out of the fire, beeing effectually called, some sooner, others later according to the rich mercy of God.

There remaine as yet two points of those which haue beene proposd. The former, the Cause why God sendeth this great pu- nishment. Wherin we are to consider how il he taketh the con- tempt of his worde. The later, the order and severity of God in condemning of such as refuse the word of truth offered.

11 And therefore God shall send them strong delusions, that they should beleene lies.

12 That all they might be damned which beleued not the truth but had pleasure in unrighteousnesse.

But because the later containing the grievousnes of the pu-

nishment doth sufficiently expresse how il the Lord taketh the offence which deserveth it, I shall touch the same so far as this giveth occasion.

Ioh. 3. 10.

Some there are to whom the word of truth was never sent, which abide in darknes and ignorance, so that no man can expresse the wrath that lyeth on them. Howbeit if we compare it with the fiercenes of that wrath which is here declared against them to whom the word of truth hath bin revealed, but who haue refused it, we shall see, that it is but very little. For here is laid downe the displeasure of God against them, to who bread and water was offered, but they as scornfull childre haue cast it away, and instead thereof haue poison given them whereon they feed, and drinke to their vtter destruction. Foolish men who when they had the light sent amongst them, *loved darknes more then light*, who therefore had a perpetuall night brought on them, and so were led from iniquity to iniquity, til that punishment of damnation light vpon them.

The *Indgements* here threatned are two.

1 One in this life.

2 The other in the life to come.

The former, *a punishment and sin*. A *sin* in that they take pleasure in believing lies and delusions, a *punishment*, in that they are given over thereunto.

The later *a punishment only*. In the first men are both doers & sufferers: in the later they are sufferers only against their will.

Ioh. 13. 7.

The *Pelagians* long since, the *Papists* at this day, with some others, whose names I spare, haue so interpreted both this, and the like places, as having no other meaning, but that God suffereth them to be given vp to delusions, &c: least if they say as the Apostle doth, that *God sendeth them*, they should make him the author of sin. But we may say to them, as *Ioh*, *Is it fit to lie for God?* We must say that which is the truth notwithstanding the vaine imagination which men haue of false consequents. For the Scripture is plaine that God not only is a sufferer, but a worker also in these punishments, yet without all sin or blame. For seeing it is said that *he sendeth delusions* as his messengers,
it

it is plaine that herein he hath his worke. After which manner the Scripture speaketh in other places. *The Lord put a lying spirit in the mouth of the Prophets.* And in the Prophet, *The Lord haue deceived that Prophets.*

1 King. 22. 23.

Ezek. 14. 9.

The *Rhemists* in their marginal note on this place, send vs to a place in *Augustine*, out of which to learne how to expound this and other like places. But *Augustine* sheweth that in these things God is more then a bare sufferer. When he calleth it a *righteous iudgement*, which iudgment must needs be his work; but to know *S. Aug.* meaning read the 5. *lib. contra Pelag. c. 3.* where hee sheweth that herein is not only his sufferance but his power. So that God marveilously worketh not only in the bodies, but also in the hearts of men. And for all works we are to hold this: that if we say that God suffereth any thing which he careth not how or in what sort it falleth out, we deny his *Providence*, if he suffer any thing against his will, we deny his *omnipotent power*. But we may herein note the exceeding power of God, which of the sins of the godly can make comfort to the godly & raise glory to his name; yea the sins of the faithful to turne to their good, as he made the buffetings of *Satan* means to keep *Paul* from being proud through the multitude of revelations. If any man be curious in this, & wil not be satisfied but bring Gods works to mans tribunal, let him looke to be consumed of his glory, & he that cannot hereof speak with reverence, let him hold his tongue altogether. *O that you would hold your tongue that it might be imputed vnto you for wisdom.* After then that men refuse the loue of the truth, God in wrath leaveth them to the rage of *Satan*, who finding the house swept returneth with 7. other worse then himselfe, and there taketh vp possession, leading them on from one sin to another, and at last to perpetuall destruction. When that choice was offered *David* of the three punishments to take one, he said, he was in a great strait, but if he had added for a fourth to haue bin left ouer to *Satan*, and to haue bin forsaken of God, the choice had bin easie. Better it is (said *David*) to fall into the hands of God then of man, but farre better had it bin to haue fallen into all the evils.

Aug. lib. 20. de

Civ. Dei. cap. 19

In illo ipse iudicio

Quis non iust

iudicio dromi

contr emiscat

uidus agit De

us in cordibus

malorum homi

num quicquid

vult.

Mar. 10. 30.

Dan. 4. 31. 32.

Rom. 8. 28.

2. Cor. 12. 7.

Iob. 13. 9.

Mat. 12. 44. 45

2. Tim. 3. 13.

2. Sam. 24. 14.

- which all the world could do, then to be give vp to be punished by Satan. It is a pittifull sight to see children die at the head of every street, for want of food, or that the sword should destroy our people, or that the pestilence shoulde walke through our citties, if it were to slay but one in a house, as in *Egypt*, but yet were all this comfortable in comparison to see our friends die before our eies, whether famished, slain with the sword, or destroyed with pestilence; if they died thus in the favor of God this I say were comfort in comparison of this, to see them like wandring sheep, scattered without hope, forsaken of God bound with chaines of sin, held vnder the thraldome of Satan, to see heaven shut against them, & hell gaping to receiue the, their eternall damnation already prepared for them. And such is the heavy iudgement of God against all contemners of his word, whereof we haue prooffe in all ages. And expressly in the Jews, to whom the promises were made, among whom Christ preached, lived, and wrought his miracles, who because they refused this holy one, reviled, crucified him, & wished that his blood might be on their heads, for this cause the wrath of God came vpon them even vnto the vttermost. It had bin a small matter, if only they had bin in the promise of grace of saluation made to their fathers, but this punishment passeth all.
- Lam. 2. 12.
Exod. 12. 30.
Mar. 9. 36.
Act. 16. 6. 7.
2 Tim. 2. 16.
Apoc 21. 27.
Apoc. 20. 10.
Rom 9. 3.
1 Thess. 2. 16.

To omit the *East churches*, whose candlesticks are removed, in whom *Mahomet* the enemy of God sitteth & keepeth them in most miserable servitude, we may see how in the *West churches* also, God hath punished this sin. For having at first for the doctrine of Christ, brought in the doctrine of man, they proceeded farther, and set vp one man to vphold it, and so holding on they buried Gods word in ignorance, & led away the poore people to dumbe and senselesse creatures, In the midst of these thicke mists it pleased God to open his light in sundry places, as in this country of ours, & to send salvation among vs, which many haue refused, and some of them fled from it; but consider how the iudgment of God hath fallen on the, into what grosse absurdities haue they run, and how like foolish builders they made that which should be the foundation the rooffe, or rather in-

indeed haue left it no place in the building, that is, setting aside Gods word, haue made for the ground of their faith & religion, mens traditions, mens doctrines, & deuises, So that the Divines of *Spaine* and *Portugall*, which haue not heard of the truth, as these men haue done, haue thought and written farre more of the truth and soundnes of the original, of the dignity & sufficiencie of the scripture. And where the Divines of *Lo- van* haue cleared the fathers from forgeries & singled out the counterfeit, our men haue stuffed their Testament with such ware. I know not who saith as *Stapleton* doth, that the Church hath authority to Canonize for scripture those that are not, as the Canons of the Apostles, the booke called the *Pastor*, long since condemned for a notable forgery. But this is Gods iudgement fallen vpon them for their refusall of Gods truth. I will end with them hauing rehearsed that place which *S. Paule* did against the Iewes out of the Prophet. *Hearing ye shall heare & shall not vnderstand, & for the harte of this people is waxed fat.*

*Pref. de Trad.
Duran. Rot.
Concil. Trid.*

Ac. 28. 26, 27

Now let me speake to you of whom I hope better things, & I would to God I might hope so good, that I might not haue occasion to say as the spirit of God saith to the Church of *Ephraim* *I haue somewhat against thee.* *Hoseab* saith, *The iniquity of Ephraim is bound up.* Alluding to the manner of covetous men, who having store of money before hand, are wont to bind it vp & lay it by, till it so fall out that they may purchase some gainfull thing thereby. In which manner the iniquity of *Ephraim* is said to be bound vp, as reserved and kept for some purpose. After which maner also the Apostle speaketh of vngodly men that they *treasure vp to their selues wrath against the day of wrath.* I am afraid lest that our sins be bound & kept together for some purpose, and sealed vp as *Iob* speaketh in a bag for some purchase. Whereof I wish you in the feare of God to iudge. The Lord hath prepared a great banquet, the guests haue bin bidden, all maner of fere hath bin appointed, both for the weak & strong, yet haue the commers bin so thin, as they are but as a cluster of grapes, yea of the whole vine not so many as will make a cluster. I could wish that some would make a table in his heart of

*Apoc. 2. 4.
Hol. 13. 12.*

Rom. 2. 5.

*Iob. 14. 17.
Mat. 21. 4.*

such

such as he thinketh are effectually called. & I suppose he should finde the nuber to be very few. *Cornelius* when *Peter* was sent vnto him, was ready with his friend, before God to heare what so ever was commanded him of God. Are there many among vs like *Cornelius*, which wait for the comming of *Peter*, with their acquaintance and friends? And are there many which come with such reverence before God? Some there are that come, but it is while their yearely dignitie lasteth. Shew mee such householders as bring their families and friendes to heare what God hath commanded to be told them, and we will giue them the commendations which *Cornelius* had. Thinke you that your wiues, children, and servants haue no soules, or that they are giuen them only for this life, instead of salt to keep their bodies from putrifying. Trowe you that the blessing of God can rest vpon that house, wherein there is no one that feareth God or delighteth to heare his word? You are like to bestow much in maintaining the liberties of your citie, and I could wish you did so, if it be your right, but if you knewe what it were to bee free of the kingdome of heaven, you would more earnestly labour for that freedome then for the other. Follow the example of them that are mentioned, *Malach. 3. & 6.* who when vngodly men set their hearts on wickednesse, condemning the iustice of God. Such as feared the Lord spake every one to his neighbour and there was a table of remembrance. Otherwise, vnlesse we reforme this salt, wee are to feare least God will punish it in displeasure, and leaue in this place a marke of remembrance for the contempt of his mercy.

To you my brethren of the Vniuersitie, I must say somewhat In the 2. *King. 4.* it is said that when the famine was great in the land, the children of the Prophets dwelt with *Elizeus*, and hee appointed to make postage for them: it seemed that that was their ordinary fare, for it is reported afterwarde, that a good man brought *Elizeus* bread of the first fruits, and twentie loaves of Barley, and full eares of corne, which the Prophet bestowed among his sonnes. In the 6. Chapter, mention is made of them againe, that complaining of *Elizeus*, that the roome where they

Act. 10. 33.

Mal. 3. 1 & 6.

2. King. 4. 42.

2. King. 6. 1.

they were *was too little for them*, they obtained leaue of him to goe to *Jordan*, and take every man a beaume, and so make a place to dwell in. Our commons are I confesse in many places very slender, and short of that which our good Founders meant for vs, which hath risen through the want of faithfull stewardest, yet no where is it so scant, as that wee are enforced to gather hearbes to make pottage, or to feed on a few Barley loaues. Their dwelling place was enlarged by themselves, & it is likely they were not very sumptuous, for they were not able to beare the charges of an axe head which they had borrowed. We may thanke God for our sumptuous palaces, ready prepared for vs. I would to God we were like to the in other things. At this time the kings of Israel had banished religion from amongst them: these men for the loue of the truth & knowledge of God forsook their own dwellings, contented to liue far fro all courtly preferment, preferring their own buildings before the stately palaces of *Samaria*. These men dwelt with *Elizeus*, though the famine were great without murmuring; so deare vn to them was it, to heare the Covenant, and be made partakers of the promise. *Elizeus* was not behind for his part, but as they were obediēt vnto him, not to build without his leaue: so went he in and out before them, looking to them as the shepherd to his flocke: not only instructing and teaching them, but also in providing necessaries for them, yea setting his owne meat & provision before them. So these men liued in this manner, in so much that I thinke if *Saul* had come into the midst of these men, he would certainly haue prophesied among them. But things goe not so among vs, doe the Heads and Governours goe in and out before their children, doe they take that which is sent them, and set it before their Companies, or rather take they not that which is appointed for others, and deuoure it themselves alone, as though our Colleges were made only for Heads, not at all for members. We need not as *Elizeus* did, part with our owne portions; or not receaue as *Nehemiah*, the bread of the Governour, nay wee lay our hands on that which is none of ours, as if we were come to a common spoile, wee set all things to

- sale, and make marchandise of that which wee should bestowe freely. And what though vnder some such naughtie Governours, there haue good men come vp, this is no great commendation, nor more wonder then that a Bussard should hatch good haukes. As for the common order; to contemne Statutes, and all good and lawfull orders, is the readiest way to any preferment. Popery is indeed in some sort banished our Collegies, so that I thinke there be not in any of them, any manifest recusant, yet are there such, whom we may looke vpon as the Prophet did on *Hazaell, with watry eyes*, remembring the harme that he should do to *Israel*. But let vs for all this abide in Gods feare and service, such as are Governours and godly, continue it, considering what a worthie thing it is, not only to beget children to God, but even many Fathers to beget many children. Let vs content our selues with the small portion which God hath allotted vs, knowing that a little with the feare of God and his favour, is better then all the world besides. And as God did increase the *widdowes oyle in her cruse*, so can he increase that little which we haue, so that our hearts shall be therewith more satisfied, then *when their corne and wine & oile is increased*. Let vs refuse no paines for pretious things. *Jacob served seauen yeares for his wife and it seemed a short while vnto him, because he loved her*, yea though it should cost you twenty yeares service as it did him, yet the delight which I hope you haue in it, will make them seeme short vnto you. *Blessed is hee that seeketh after wisdom, and findeth it*. Take that counsell which *Ioseph* gaue his brethren, *fall not out by the way*. And that of the Apostle, *Obey them that haue the governance of you*. If we shall doe this, wee are to hope, that in the midst of our want, God will open the heart of some well minded men to enlarge his benefits, as he sent the man to *Elianus*, but if wee hold on; there is no doubt, but as the wrath of God fell in abundance vpon Abbeyes wherein he was dishonoured, which rased the foundation, and left not a stone vpon a stone, & alienated their lands from doing good to his Church, so shall it likewise fall vpon our Collegies, *when hee will remove the light of our Candles*.
- Sticke,*

sticke, and bring vpon vs, either Poperie, or Barbaritie: which the Lord grant that by hartie and vnfeigned repentance wee may turne away from vs.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation through sanctification of the spirit & the faith of truth.

14 Wherevnto he called you by our Gospell to obtaine the glory of our Lord Iesu Christ.

The Apostle hath heretofore opened the rising and fall of Antichrist, the place where he should set, the pride of his heart how farre he should preuaile, the righteous and severe iudgement of God vpon such as should refuse the truth, & take pleasure in vnrighteousnesse, howbeit notwithstanding that multitudes should be caried away with the spirit of deceaueablenesse, so that who so should looke vpon the outward face of the Church with a carnall eye might thinke that there were none left to call vpon the name of the Lord, and pray with *Elisab* to take away his soule, &c. because that both *small and great* 1. King. 19. 4. *had taken the marke of the beast in their foreheades:* yet the Apo- Apoc. 13. 16. *stle setteth out that, in this generall backsliding, the Lord will keepe a residue, though in comparison of the rest they should be but as a cluster in the vintage, or as one grape of a cluster,* there should be some saued, though they were not but as a leg or an eare caught out of the mouth of the lion, as the Prophet Am. 3. 12. *speaketh, that howsoeuer Antichrist should deceaue the world* Apoc. 12. 9. *yet that there should bee a number to stand with the lambe on* Apoc. 14. 1. *mount Sion, and to accompany him whether soeuer hee should goe.* The Evangelist shewing that when our Saviour came into the world, and among his own, the world knewe him not, his own Ioh. 1. 11, 12. *receaued him not; yet it there followeth, that some there were that receaued him, for to them that receaued him, hee gave power that they should be the sonnes of God.*

Therefore the Apostle commeth here to speake of the comfortable state of the godly, how God preserueth them in these great changes.

1 First, then in the person of the *Thessal.* he sheweth from whence such as are preserved haue this grace, in these 2 verses:

2 Secondly, he setteth downe a rule for them to rest vpon ver. 15. *stand fast.*

3 Thirdly, declaring that as the beginning and meanes, so the end also and continuance was from God, he sheweth vpon the whole matter with prayer vnto God,

But we ought to giue thanks, &c. in which wordes hee declareth that both the beginning, meanes, and end, come onely from the mercy of the Lord, therefore least the wise man should glory in his wisdom, &c. hee lets them vnderstand whence it is that they stand, where other fall, beginning with thanks that *God hath from the beginning chosen you: even as hee had done in the former Chapter: because your faith groweth exceedingly;* and in the same maner he begetteth almost every Epistle. Not onely to note that these things are Gods benefits and blessings, as are food, and rayment, and health; (for these are common to the good with the bad, which men may enioy, and yet be not a whit in their nature changed) but that these are moreover so proper to Gods children, that the wicked haue no part in them, they being such as are able to make a change and alteration in them, &c.

Therefore neither the *Pelagians* attributing so much to free will as that by it without the speciall grace of God hee may performe the lawe of God. Nor the *Papists* which to Gods grace ioineth his naturall strength, is sufficiently thankful to God, but hee onely, that confesseth flesh and blood to haue nothing to doe in this worke, which is brought to passe without, and against our nature. We see here wherein we are to reioice; that is, when wee see others *to obtaine like precious faith*, wherein our harts ought to ioy, that *Christ's kingdome is encreased*, therefore this minde should be in every one of vs, that was in the disciples, who greatly reioiced whe they heard that other churches had received the gospel, and as the Apostle, who saith of such as he converted to the truth, that they *were his Crowne & his reioicing in the Lord*, so say I, should our hearts

Ier. 9. 23.

1. Cor. 1. 31.

2. Thess. 1. 3.

Mat. 16. 17.

Ioh. 3. 36.

Gal. 1. 13. 14.

2. Pet. 1. 1.

Act. 11. 23.

Act. 13. 48.

Phil. 4. 1.

licarts be filled with ioy, when we heare that God hath added any to his Church. This is spoken to stir vp the dulnesse which is in vs, pittifull it is to see, that whereas among vs, our principal care should be in winning & confirming men in the truth, it falleth out by the strong delusion of Satan, that we not only do not so, but are grieved & offended, whē we see mē brought to Christ. And as when *Eldad* and *Medad* prophecied in the host, *Ioshua* would haue had *Moses* to haue forbad thē, so many enuy at others blessings, &c: Would to God as our Saviour sendeth vs to the vniust steward to learne wildome, so the example of the aduersaries diligence, might stir vs vp to the building of Christs church. They spare no travell by sea nor land, they sticke not to hazard their life (I would to God not their soules also) to win any in whom they see any towardnes of wit or learning: and vse all incouragement, & meanes whatsoever, in the end to make them of their Proselyts. I would that halfe this care were in vs to maintaine the truth, that is in them to vphold error. But it falleth out with vs otherwise, for as covetous men, we thinke the more that others haue of Gods graces the fewer we should haue our selues.

It followeth, *for you beloved in the Lord* Where he sheweth plainly whence it came, that they stood in this great falling away, even from God, because he had set his loue upon them. Here then is the cause of our certainty and assured stay, not that we loved God first, but that he loved vs. Wherefore we are here taught that when we speake of the certainty of our standing, we beware that we thinke not any thing to be in vs, for which God should the rather loue or favour vs. For wee must to rest on Gods loue, that we shut out our selues quite from all cause therof. Even as *Moyes* taught the *Israelits*, that God had chosen them, not because of their might or number, &c: but for that he had a loue to them. So this is the ground of all, when we seek the cause of loue, and mercy towards vs, we shall finde it to be none other then loue, &c. So also the Apostle speaketh in the former chapt. to fulfill the pleasure of his goodnesse, where not content to haue named once Gods goodnes, he doubleth it as

Act 11. 45.

Numb 11.
26, 27, 28.

Luk 16. 18.

Mat 23. 15.
Bellarm Tom. 1
Præf. ad Lect.
Mist Nouar.
Consil. lib. 3.
Conf. 1.
Allen. Apol. prop
Seminarij, cap. 2.

1. Ioh 4. 19.

Deut 7. 8.
Gen. 9. 4. 5.

Eph 1. 6. 7.
& 2. 7
1. Th. 1. 12.

wanting other words to expresse that which he would say, concerning Gods free mercy and loue.

Eph. 1. 4.

Isa. 1. 18.

Rom. 8. 38.

Numb. 23. 19.

Deut. 31. 16.

20. 31.

Rom. 9. 11. 12.

Eph. 1. 4.

Rom. 9. 12.

He addeth; *for that God from the beginning hath chosen you* where he declareth the continuance and ancientnesse of this loue, which was before the world was made, ere the heavens were made, the earth set vpon his pillars, ere the foundations of waters appeared, &c. It was his secret purpose to make vs instruments of his glory. How happy sons are they which haue such a father, as provideth for them even before they be! When we looke herevpon, it may be a stay of comfort vnto vs against all temptations. For when we know that it was his only loue which frō the beginning moved him to haue mercy on vs, wee learne that howsoever our sins be in multitude as the sands of the sea, and in colour as red as scarlet; yet that they are not able to seperate his loue from vs. For before he framed vs, he foresaw the euill which we should commit, & yet he chose vs: they are not therefore these things that can seperate betweene him and vs, for he is not as man, *that he should be changed*. Wherein as we haue a iust exception against some christians, which set downe the foreseeing of our works, as the cause of our electiō, whereas the Apostle layeth downe *the loue of God before the world*, for this cause, that we might know there was no respect had of the works, as he also disputeth elsewhere of the choosing and reiection of *Iacob and Esau*, before either of thē had done good or evil: Even as *Austine* saith, that he chose vs not *because of the works which he foresaw, but hee foresaw the workes because he chose vs*; as the moving of the Wheele, is not the cause of the roundnes of the Wheele, but the roundnesse the cause of the moving: so here is also laid a foundation of consolation, for such as faint vnder the burden of their sin, & think that by the reason of the greatnesse of them, they cannot bee the children of God. This way Satan buffeteth many: For as he draweth many into sin by laying before thē the mercy of God, so he leadeth not a few to distrust, by opening vnto them the severity of Gods iudgements. Wherof when they thinke, they suppose no death more grievous. But let them know they haue

no

no more dishonoured God by the sins they haue committed, then by thinking that hee will not pardon and forgiue them. Wherefore, when we consider that God of his free grace foreseeing how ill we would be, did yet choose vs, let vs be stirred vp to glorifie his name, and breake out with the Apostle into these words, *who shall separate vs from the loue of God?*

And as he hath set downe the ground of our saluatiō, so goeth he on (*through sanctification, &c.*) We haue seene the foundation laid before in the former words, to bee only the good will of God, he sheweth how he goeth on in bringing his purpose to passe, for God leaueth not his worke vnperfect, but bringeth his decree to effect, *and whom he hath chosen, them he calleth, &c.*

Rom. 8.35.

The meanes he } 1 Inward, his } Spirit.
vseth are two } 2 Outward, his } Word.

Rom. 8.30.

Which both are here expressed.

1 *Through sanctification of the spirit* whereby God sanctifieth our mindes, and causeth vs to yeeld obedience vnto him. Where he nameth (*sanctification*) he sheweth how loathsome we are of our selues in Gods sight till he make vs cleane, and pure. And where he nameth the (*spirit*) he sheweth how we receiue this grace, and what the cause is that some notwithstanding they heare the word, yet remaine vnfruitfull. It is his heavenly grace, and holy spirit that worketh sanctification in vs, thereby teaching, that howsoever Paule plant and Apollos water, that it is God alone that giveth the increase, vnlesse that God soften the ground, the raine returneth without fruit for our saluatiō, though effectuell on the other side to the hardning of our hearts. So great a worke is it to saue a few miserable sinners, that as first they were to be chosen by God, so no creature in the world, but only Gods holy spirit can worke this sanctification in vs. Here also is consolation for the faithfull minister who considering the small successe of his travell, though hee saith with Chritt, *I haue laboured in vaine, &c.* And that it be truly said, that *the sower casteth in vaine, the seed is consumed* &c: yet let him know that his message may be faithfull, & that

1. Pet. 1.23.

1. Cor 6. 11.

1. Cor. 3. 6.

1. Cor. 3. 10.

Isai. 49. 4.

Ier. 6. 19.

he

he may say with Christ, *my worke is with the Lords*, for the converting of soules is a worke proper to the holy Ghost. So in these words he sheweth the especiall and first cause that bringeth this to passe, viz: the holy Ghost working in vs an effectual faith, which is the meane whereby we lay hold of the benefits of Christ. For notwithstanding Gods grace be offered to all, yet they *only, that beleene shalbe saved*, so that all receiue not commoditie by Christ, though he be the sonne of God, & full of power, yet all are not profited by him, but only they that receaue him too, and to receaue him is to beleene in him. But forasmuch as all faith doth not iustifie, the Apostle limiteth it when he calleth it *the faith of truth*. Wherefore the zeale of the Iew in this case profiteth not, because it is without knowledge, nor of the Papists that submit not themselues wholly to Gods wisdom, nor of any other hereticke, can iustify; it must be the *faith of truth*. In the former Chapter it was obserued that such as are to be eternally punished, are said to bee such as *haue not knowne God*. The thing that sanctifieth vs, *the word of truth*, Gods word is truth. Here haue I iust occasion to complaine of our aduersaries, who haue made it a ground of their religion, *to bee ignorant*: for which they laboure by all meanes to keepe away from men the key of knowledge: whatsoeuer other groundes they pretend: that it is not good for the common people to heare or read the Scriptures. And although they haue translated the Testament, yet it appeareth that their meaning is to bury up the true knowledge of God therein constrained. In their fourth rule concerning the forbidding of reading certaine bookes, they so terrifie the multitude from meddling with them, that they say, *who so readeth those bookes translated without permission, they cannot haue remission of their sins*. And in the sixt rule they teach, that to read bookes of controverse, it is not lawfull, no not for some Iesuits, So eue for those that must bee their guides, it is not lawfull to come to the truth any further then they giue them leaue: no they let them not read euen their own corrupt translation, least eue in that puddle they should meet with some cleane water.

Where-

Ioh. 1. 12.

Ioh. 3. 16.

Rom 10. 2.

Ioh. 17. 17.

Conc. Trid. Sess.

22. cap. 8.

Luk 11. 52.

Bellar de verbo

Dei lib. 2. c. 15.

Roan. in prief.

whereunto be called you by our Gospell; here he expresseth the outward meanes: for the inward meanes (as hath bene said) is Gods spirit, taking possession in our hearts; and working faith in vs; the ordinary meanes to bring the which to passe, is the preaching of the Gospell, which was also set downe in the former chapter (because our testimony towards you was beleeued) which he calleth our testimony, because they delivered it. The Gospell therefore preached by the Apostles and Pastors, is the ordinary meanes to bring men to salvation; the onely rule to direct our knowledge and deeds. And when he calleth it ours, he sheweth also, how the grace of God, and word of God is thus fruitfull in vs, namely when it is preached sincerely, by such as are thereunto lawfully called. For though it be profitable to read and meditate in the word of God, & necessary for parents to instruct their children; yet the word hath then especially the promise of fruit and effect, when it is to vs delivered by those that are appointed stewards over Gods household. Wherefore as before the comming of Christ, the Church of God was provided of Prophets, so Christ hath ordained that to the ende of the world, there should bee Pastours over his Church to preach his word to his people, and gather together his Saints, therefore this promise is not tied to the bare word, but to the preaching and hearing thereof. And those speciall prerogatiues and promises annexed to the word, chiefly take effect, when the word is preached by them that are in that office. So James meaneth, when he willeth vs to receaue with meeknesse the word that is engrafted, &c. where hee compareth the Minister vnto a husbandman, by whom the word preached is as it were engrafted into vs. So also St Paul, when he saith that faith commeth by hearing, he sheweth what hearing, name- of a preacher, and how can they heare without a Preacher. This as it is to bee considered, and obserued against the fanaticall dreames of the Anabaptists, which refuse the ordinarie means of ingendring faith, and lie to their dreames and revelations, so also to the iust reproofe of our aduersaries, who not requi- ring the preaching of the word in the Ministers, haue also gi-

1. Cor. 4. 1.

Eph. 4. 7.

1. Tim. 1. 11.

Rom. 10. 14.

Bul. cont. Ansb.
lib. 3. c. 4. 5. 6.
lib. 1. cap. 34

Yellar. de Cler.
lib. 1. cap. 13.

in the administration of the Sacrament vnto them that are no ministers. For we are to thinke that as the ordinary promise appertaineth to the word lawfully preached, so also the promise of the Sacrament belongeth to the due and lawfull administration thereof.

Heb. 5. 4.

Moreover as hence this is to be noted, that no man take this honour vpon him, but he that is therevnto called, as was *Aaron*, so seeing wee knowe that this is the meanes appointed by God, to saue such as he calleth, let al such feare as cloath themselves with the skinnes of Gods people, & drinke their bloud, not regarding at al to feed them, *ouer whom the holy Ghost hath made them overseers, &c.*

Rom. 10. 14.

Act. 10. 38.

To obtaine the glory of our Lord Iesuu Christ. this is the last point which is here to be observed of vs, the end of all. If the Apostle had said that God had chosen vs to greater store of health, wealth, honor, ease, &c. then the rest of the world, they had bin great things, and such as we should bee thankfull for, but when it is said, *that it is to obtaine the glory of our Lord Iesuu Christ*, it passeth all the benefits that are in the world. Whether by the *glory of our Lord* be meant the glory which he is in, or which he hath purchased for vs, I knowe not: the doctrine which both senses minister is good, that by him, and with him we shall obtaine a kingdome, and that, as he hath trode all our enemies vnder his foot, so wee shall conquer through him, sin, death, and hell, which we are assured shall be accomplished at his comming.

1. Cor. 15. 25.
26.

Rom. 8. 37.

FINIS.

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